COMMENTARY

ON JOHN

VOL. II

PALESTINE
(NEW TESTAMENT)
Scale of Statute Miles
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Roman Miles
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34°
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(Sarepta)
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Mount Carmel
Caesarea
Joppa
Lydda
Ephraim
Antipatris
Sebaste
Samaria
Shechem
Sychar
Salim
Aenon
Nazareth
Cana
Naïn
Gergesa
Tiberias
Sea of Tiberias
Bethsaida
Chorazin
Capernaum
Gaulonitis
Trachonitis
Auranitis
Batanea
Caesarea Philippi
Abilene
Iturea
Damascus
Philadelphia
R. Jabbok
R. Jordan
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Sea of Galilee
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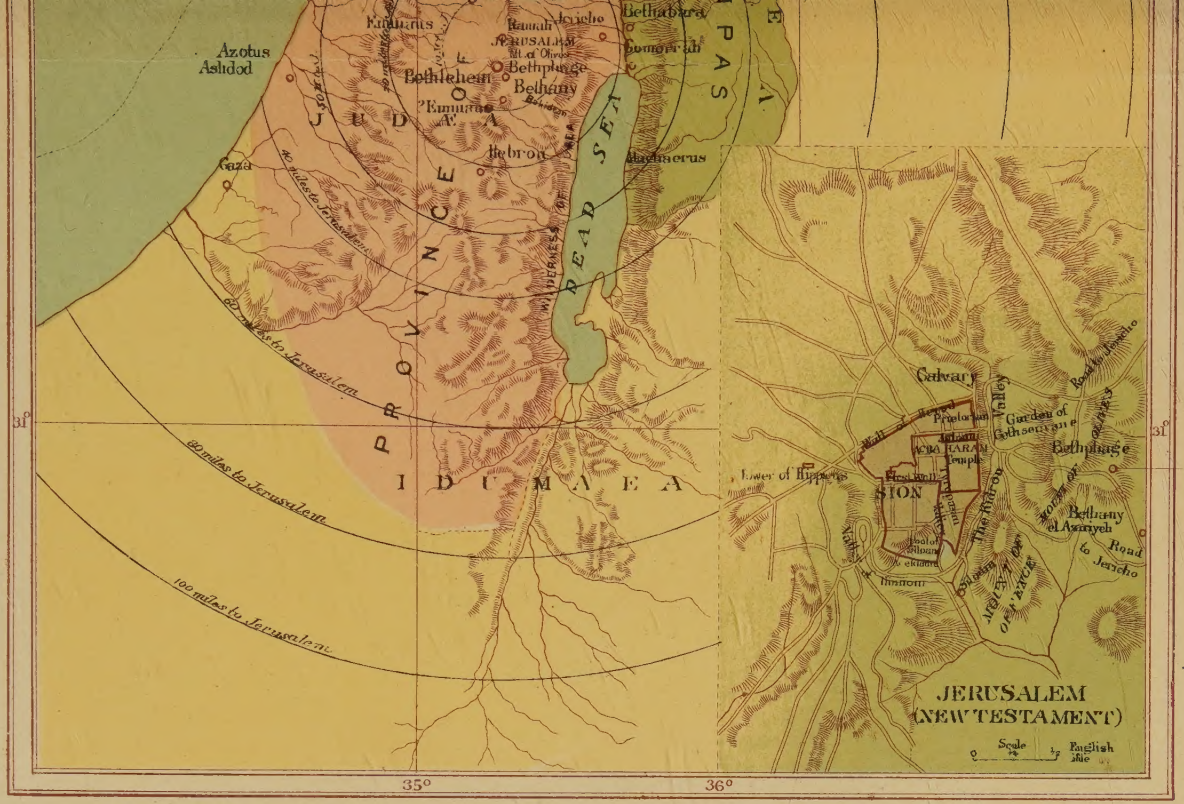
Azotus
Ashdod
Gaza
Emmaus
Bethlehem
Emmaus
Ramah
JERUSALEM
Mt. of Olives
Bethphage
Bethany
Jericho
Bethabara
Gomorrah
Hebron
Machaerus
JUDÆA
PROVINCE
IDUMÆA
DEAD SEA
WILDERNESS OF JUDÆA
ROMAN PAS
60 miles to Jerusalem
80 miles to Jerusalem
100 miles to Jerusalem
Calvary
Valley
Garden of Gethsemane
Bethphage
Tower of Hippicus
SION
Bethany el Azariyeh
Road to Jericho
JERUSALEM
(NEW TESTAMENT)
Scale
English Mile
31°
35°
36°

Frontispiece. Tiberias and Sea of Galilee, Looking Northeast.

[Green Fund Book, No. 8.]

COMMENTARY

ON THE

GOSPEL ACCORDING TO JOHN.

CONTAINING THE

COMMON VERSION, 1611, AND THE REVISED VERSION, 188-
(AMERICAN READINGS AND RENDERINGS),

WITH

CRITICAL, EXEGETICAL AND APPLICATIVE NOTES AND ILLUSTRATIONS DRAWN FROM LIFE AND THOUGHT IN THE EAST.

NEW AND ENLARGED EDITION.

BY

EDWIN W. RICE, D.D.,

AUTHOR OF "COMMENTARY ON MATTHEW," "COMMENTARY ON MARK," "COMMENTARY ON LUKE," "COMMENTARY ON THE ACTS," "DICTIONARY OF THE BIBLE," "OUR SIXTY-SIX SACRED BOOKS," "HANDY HELPS FOR BUSY WORKERS," "HEAVENLY CITY," ETC., ETC.

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PREFACE TO THE ENLARGED EDITION.

THE researches of the past decade have reinforced the views presented in the earlier edition respecting the authenticity and historic character of the Fourth Gospel. While the certainty of the Christian faith is not dependent upon the "Gospel of John," that book surely reveals to us many of the profounder aspects of faith. It is thus a complement of the other three Gospels. Without it the inspired portrait of Jesus and the record of his mission would seem to be incomplete.

In revising as in preparing this volume the purpose has been:

1. To point out the marked differences in the life and surroundings of this Gospel from those out of which the first three Gospels were written.

2. To give the results of the best scholarship as to the meaning of the more difficult and obscure passages; and

3. To present such fresh and suggestive interpretations as have been gained by a close exegetical study of the familiar portions of the Gospel.

John's Gospel, like the three earlier Gospels, portrays the ministry of Jesus, but not alone from the hills of Palestine. Here it is presented as it appeared in larger perspective, about half a century later, from Ephesus the busy Grecian capital of Asia Minor, a centre of trade, wealth, and of Greek and Latin learning in the Roman Empire.

The leading theories of critical schools of every shade of opinion on the Fourth Gospel from the times of the Christian Fathers until now have been re-examined in the light of fresh studies of the ten years since this Commentary was first written, and such results as seemed important have been incorporated into this enlarged edition.

The Introduction presents a summary of the discussions, or results of discussions, respecting the authorship, unity, character, object, date and place of composition and characteristics of the Gospel. Every page of the volume has been enriched by the learning and suggestive thinking of devout scholars, who have sought to translate the deep spirituality of the Fourth Gospel into the Christian lives of their age.

To the many critics and scholars who have kindly suggested corrections and improvements from their reading or use of the earlier editions; to

recent reviews and discussions on the Johannine problems, and especially to Oriental scholars and travellers who have thrown important sidelight on life and manners in the East, the author expresses his acknowledgments and thanks.

The devout student must be painfully aware of the imperfection of his best efforts at interpreting the wonderful spiritual thought in this Gospel. He is ever conscious that it is impossible to find proper expression for the emotions and exalted spiritual impressions which the study of the Gospel make upon his mind and heart.

With grateful appreciation of the kindly reception given to the earlier editions of this Commentary, it is again sent forth in this enlarged and revised edition, with fresh illustrations, in the hope that it may become a more helpful aid in interpreting and translating this spiritual Gospel into the lives and hearts of its readers.

EDWIN W. RICE.

PHILADELPHIA, *May*, 1900.

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INTRODUCTION.

It was generally admitted for nearly eighteen centuries that the Fourth Gospel was written by one author, an eye-and-ear-witness of the mission of Jesus, and who was the apostle John, a bosom friend of our Lord, revealing to us the "heart of Christ."[1]

From the earliest period it has borne the title of the "Spiritual Gospel."[2] It is the one Gospel which in a marvellous manner reveals to us some of the deepest mysteries of the self-existent One, declaring his creative energies far back in the vistas of the eternal past. It affirms that the only begotten Son came from the bosom of the Father to make known to man the infinite, unseen God and his purpose to save sinners.

This Gospel brushes aside the hazy speculations of human philosophy respecting the origin of man and of the universe by authoritatively declaring the one Creator of all life, being and matter. It affirms that Jesus is the Messiah, the Son of God, the Life and Light of the world, and that whosoever believes on him hath eternal life.

It was reserved for the rationalists and some critics of the nineteenth century to question the historical character of this Gospel. Their fiercest assaults have been directed against its historical trustworthiness and its first-century authorship. It was the boast of one of them (Keim) that "our century [19th] has cancelled the judgment of centuries."

But these assaults led to a thorough sifting and re-examination of the accumulated evidence of the centuries, and the skillful marshalling of it anew, reinforced by a mass of fresh facts resulting from modern researches and discoveries, thus presenting an array of proofs in support of the Johannine authorship and historical credibility of the Gospel that is simply irrefragable. These facts, therefore, were never more firmly established than they are at the beginning of the twentieth

[1] The only known exception to this universal testimony was the heretic Marcion and a few persons whom Epiphanius calls Ἄλογοι—Alogi (unreasonable), because they rejected the Logos declared by John. Who the Alogi were is yet unsettled, many questioning whether there was a body or sect by that name. These persons ascribed the Gospel to Cerinthus, a contemporary of the apostle, rejecting its apostolic authority on dogmatic grounds. But they thus testify that it was written in the apostolic times. See Expositor's Greek Testament, p. 658. Also Harnack, New Testament, pp. 58–70.

[2] Clement says: "John last of all, perceiving that what had reference to the external history of the Gospel of our Saviour was sufficiently detailed, and being encouraged by his friends, and divinely influenced by the Spirit, composed a spiritual Gospel." Eusebius, Eccl. Hist. Bk. VI., chap. 14.

century. Let us, then, inquire: 1. By whom the Fourth Gospel was written? 2. Where and when it was written? 3. What appear to have been the purpose and characteristics of the Gospel? 4. What is its relation to the Synoptic Gospels? 5. How is it affected by other New Testament writings ascribed to John?

A brief sketch of some supposed difficulties may clear the way for more satisfactory answers to these questions.

1. *Speculative Doubts and Questions.* The speculative and destructive theories respecting the Fourth Gospel belong chiefly to the 19th century. Edward Evanson, of Ipswich, Eng., having demitted the ministry, wrote a work on the "Dissonance of the Evangelists," 1792: a book of small critical merit, in which he accepted the Third Gospel (Luke s), but regarded the other three as historic fictions of the second century. He was answered by Dr. Priestley and others. Bretschneider of Leipsig issued his *Probabilia* in 1820, a work in which, as its title indicated, he put forth certain tentative arguments and conclusions showing not that "the Gospel of John is spurious, but only that it seems to be so," and this work contains the germ of all the later skeptical discussions on the subject. Two years later he frankly confessed that his objections had been answered, and withdrew his conclusions; a retraction which he repeated in 1824. Strauss of Tübingen attempted to relegate the entire story of Jesus into a myth, and boldly assumed that all the Gospels, especially the Fourth, were in no sense histories, or so intended, but were pure inventions of a later era.[1] But Baur, though of the same school as Strauss, took an opposite position: that John's Gospel comes of an "ideal tendency" to reshape the evangelic tradition to support certain theological views urged in the second century. Renan, again, dissents from Strauss, holding that the several Gospel accounts of the Life of Jesus were built upon some legend. That is, he supposes that the Fourth Gospel has a real connection with the apostle John, and that it was written towards the end of the first century.[2] But in his mind, the discourses are mostly fictitious compositions, and the Gospel was not really written by John, though attributed to him by a disciple about the year 100. Baur had numerous followers who modified his tendency-theory, until such a free-thinker as De Wette could say that a refutation was superfluous, since the criticism was self-destructive. Another large class of literary critics held that portions of John's Gospel were authentic,[3] while others were ideal fillings, as Paulus (1761–1851), Weisse (1801–1866), Tobler, Ewald (1803–1875), Hase (1800–1890), Reuss, Weiz-

[1] *Leben Jesu*, 1835, rewritten 1864. [2] *Vie de Jesus*, Ed. 1863 and 1882, pp. viii. and 477.

[3] Wendt conjectures, however, that John wrote memoranda on the last days of Jesus, which some unknown disciple expanded into the present Gospel. Schürer, Weizsäcker, M. Arnold and others think the Gospel was not the direct product of John, but of an Ephesian school of disciples.

säcker, Keim (1825–1878), H. Holtzmann, E. Abbott (in Enc. Brit.), Samuel Davidson and James Martineau. The latter is quite certain of the unity of the work, holding that it is by one writer, whoever he may be.[1] The negative school of writers agree that the Fourth Gospel was not written by John, but they disagree with each other as to facts, arguments and reasons for supposing that John was not its author.

2. *Speculative Doubts Answered.* The objections to the historic character of this Gospel were chiefly along two speculative lines: (A) The Gospel was probably written in the second century, it was alleged. Hence it was not history by an eye-witness. Or (B) if it was from the first century, it is a picture of what the author conceived Jesus might have done and said, rather than strict history.

Schleiermacher (1768–1834), a profound thinker, said of this criticism: "Nothing can well betray less appreciation of the essence of Christianity and of the person of Christ himself, and especially less historic sense and comprehension of the way in which great events come to pass and the conditions in which they must find their real basis, than the opinion which was some time ago quietly introduced, that John had mingled much of his own ideas with the discourses of Christ." In like strong language he dissents from those who risk "the more destructive assertion that John did not write the Gospel."[2]

Neander (1789–1850), in his Life of Jesus, declares of this Gospel: "It could have emanated from none other than that beloved disciple, upon whose soul the image of the Saviour had left its deepest impress. So far from this Gospel having been written by a man of the second century (as some assert), we cannot even imagine a man existing in that century so little affected by the contrarieties of his times and so far exalted above them. . . In short, the more openly this criticism declares itself against the Gospel of John, the more palpably does it manifest its own wilful disregard of history."[3]

De Wette (1780–1849) was in the midst of this attack on John, in Germany, and was among the foremost of independent literary scholars. Yet in 1848 he says: "A critical conclusion which denies to the apostle John all share in this Gospel, and declares the same to be of later origin, not only involves the odious but inevitable confession that the author was a forger, but is opposed by the improbability that Christian antiquity accepted a Gospel, which differed in important points from the evangelic tradition, without having found a sure and satisfactory ground in its apostolic authority."[4]

[1] Seat of authority in Religion, 1890, p. 189. [2] See Works Vol. I. 447 and *Ed.* 1879, p. 297.
[3] Neander, Life of Jesus, Eng. Ed. 1857, pp. 7, 8.
[4] Introduction to New Testament, Ed. 5, Eng. Ed. p. 212.

Luecke (1791–1855), whose great work was the interpretation of John's writings, and whose wide and exact scholarship and philological knowledge were generally acknowledged, after carefully examining the works and views of the "newer critics," and having tested their theories, calmly affirmed: "I am unshaken in my convictions," accepting the common opinion that John was the author of the Gospel, and that it was written at Ephesus, at what date cannot certainly be fixed, but in Luecke's view certainly not earlier than 80 A. D.[1]

Bleek (1793–1859), for solidity of learning and calmness of literary judgment, was easily in the foremost rank of German Biblical scholars of his day. His review of "Ebrard's Scientific Criticism of Gospel History" was regarded as "an able, impartial and convincing defence of the authenticity of John's Gospel."[2]

Ebrard of Erlangen in this strong language states his conclusion: "With the exception of some of Paul's Epistles, no book can be found throughout the whole of ancient literature, both Christian and profane, which can show such numerous and reliable proofs of its genuineness as the Gospel of St. John. . . There was a time when Strauss' mythical hypothesis appeared to shake the foundations. . . But now Teller is laughed at; at the name of Paulus men shrug their shoulders; Strauss' mythical hypothesis has been quietly laid aside as useless by the most kindred spirit to make room for the hypothesis of a pious fraud. The time will come when men will not merely laugh, but shudder at such a hypothesis as this."[3]

Tholuck of Halle (1799–1877) and Hengstenberg of Berlin (1802–1869) were men of recognized ability and learning, who wrote important commentaries on this Gospel, and with all the weight of their scholarship defended it as a work of the apostle John.

H. A. W. Meyer (1800–1873) is recognized as foremost among German Biblical critics and exegetes of 19th century. He gives an able and judicious review of the negative criticism during the half century of his active critical studies, in which he imagines himself about to assent to those who ascribe the Gospel to some Gnostic author of the second century or to a disciple of Justin, as does Volkmar. Yet shrinking "from so preposterous a view," he may prefer to follow "the thoughtful Keim," that the Gospel is "Johannine in spirit, but post-Johannine in origin." But he is speedily and irresistibly driven, by the living presence of Johannine disciples as shown by the work itself, whence Meyer

[1] Luecke, *Commentar*, Ed. 3, pp. ix., 6, 160, 161, 167.

[2] In the third and fourth editions, 1886, edited by Dr. Mangold, his editor is not in harmony with Bleek on this question.

[3] Ebrard: Gospel History, Eng. Ed., pp. 598, 600.

concludes: "After all that has been said for and against up to the present time, I can have no hesitation in once more expressing my delight in the testimony of Luther—quoted now and again with an ironical smile—that 'John's Gospel is the only tender, right, chief Gospel, and is to be far preferred before the other three, and to be more highly esteemed.'"[1]

Bernard Weiss of Berlin is also in the first rank of modern German New Testament critics, and has with great learning and candor, strongly maintained that John is the author of this Gospel. His argument is learned, dispassionate, characterized by patient investigation and thorough knowledge especially of the theories of the negative school of critics.[2]

Luthardt, Godet, Beyschlag, Zahn, Olshausen, Alford, Tischendorf, Van Osterzee, Lange, and many other scholars and literary critics, add their firm conviction that John the apostle was the author of the Fourth Gospel.

Ezra Abbot (Authorship of the Fourth Gospel), after a discriminating examination of modern criticism upon the external evidence, and particularly that of Justin Martyr, concludes: 1. That the general reception of our four Gospels as sacred books throughout the Christian world in the time of Irenæus, makes it almost certain that the "Memoirs" called Gospels, composed by the apostles and their companions, which were used by his early contemporary Justin Martyr, and were read in the Christian churches of his day as the authoritative records of Christ's life and teaching, were the same books as our Gospels. 2. That this presumption is confirmed by the actual use which Justin has made of all our Gospels. 3. That it is still further strengthened in respect to the Gospel of John by the evidences of its use, and especially by its inclusion in Tatian's Diatessaron. 4. He also shows that the Gnostic writers, Marcion, Valentinus and Basilides (125 A. D.), unquestionably used the Fourth Gospel, and hence "the use of the Gospel of John by the Gnostic sects in the second century, affords a strong, it may seem decisive, argument for its genuineness." 5. That the early date attached to the Gospel itself, John 21 : 24, 25, is strong evidence of the historical character and genuineness of the Gospel.[3]

[1] (Handbook) Commentary John, Eng. Ed., pp. viii., ix.

[2] See Weiss, Manual of Intro. New Test., Eng. Ed., Vol. II., pp. 399, 400.

[3] Authorship of the Fourth Gospel, Ezra Abbot, 1880, pp. 79–90. In regard to the attestation in John 21 : 24, 25, Dr. Abbot remarks: "Suppose the Gospel written by an anonymous forger of the middle of the second century; what possible credit could he suppose would be given to it by an anonymous attestation like this? A forger with such a purpose would have named his pretended authority. . . The attestation, as it stands, clearly presupposes that the author (or authors) of it were known to those who first received the copy of the Gospel containing it."

On the most rigid critical grounds the learned Bishop J. B. Lightfoot accepted this Gospel as the genuine work of the Apostle John.

After a thorough review of the evidences and the objections, Bishop Wescott reaches the same conclusion. Prof. Sanday, after stating the complex conditions :—the author must be a Jew, yet a Christian, knowing fully the Old Testament, yet with a strong tinge of Alexandrian philosophy, using the Hebrew language, yet equally familiar with the Greek, having a personal knowledge of Jesus, yet marking himself on his recollections—he adds: "There is one historical figure which seems to fit into all these intricate wards—the figure of St. John." [1]

Equally decisive for the unity of authorship and by the Apostle John are the scholarly works of Alford, Salmon, Reynolds, Milligan, Wace, Plummer and Reith of Great Britian; Schaff, Fisher, Gregory and Abbot in America; Godet, Uhlhorn, Zahn, Franke and others on the Continent, so that the weight of scholarship is overwhelmingly in favor of the Johannine authorship of the Gospel, and confirms rather than cancels the judgment of centuries.

We are now prepared for a brief sketch of the evidence.

I. The Authorship. Usually the evidences for the authorship of the Fourth Gospel are presented along two lines: 1. *External.* 2. *Internal.* In considering this evidence, two points should be borne in mind: (*a*) a person who believed in Jesus, revealed in the Gospel, and was ready to die for his belief, should not be counted a less competent witness than a disbeliever. There is no greater absurdity than the reasoning current in some quarters that an infidel, a heathen, or a heretic, is a more competent witness for the existence of the Gospel, or the occurrence of an event, than a sincere disciple of Jesus Christ. (*b*) In early times, when books were scarce, expensive, and owned by the few, that fulness and precision of quotation cannot be looked for which might fairly be expected from a popular work of our time.

a. External Evidence. A careful examination of this evidence shows: 1. That in every decade of the second century the Fourth Gospel was believed to be the work of the apostle John. That the Gospel was widely circulated and accepted as the work of John near the close of the second century, has not been seriously questioned. Beginning with the generation that lived near the close of that century: Irenæus (flourished 174 to 189) in his work against the Gnostics quotes largely from the Gospel, and distinctly asserts that John the disciple of the Lord who also leaned on his breast put forth his Gospel while he abode in Ephesus in Asia. [1]

[1] *Adv. Haer. lib.* 3; *Cap.* 1, 1.

Clement of Alexandria (flourished 190 to 203) also declared that John composed a spiritual Gospel.[1] See page 1, Note.

Tertullian was to the churches of Rome and of Carthage (in 150 to 240 A. D.) what Irenæus was to the church of Lyons, and Clement was to Alexandria. His writings made a profound impression upon his age. They were daily read by Cyprian, and Jerome exclaims: "His [Tertullian's] apology and his treatises against the heathen embrace all the erudition of his age." In his reply to Marcion, Tertullian says, "Of the apostles then, John and Matthew first plant faith in us, and of apostolic persons, Luke and Mark renew it."[2] In the same letter further on he adds, "I mean the Gospels of John and Matthew."

Theophilus of Antioch (175–185) gave similar testimony to this Gospel as written by John, a part of which has come to us in a work addressed to Autolycus. He clearly makes quotations from the Gospel, and distinctly ascribes it to John: "We are taught by the Holy Scriptures and all spirit-bearing men, among whom John says: 'In the beginning was the word, and the word was with God, etc.'"[3] Melito of Sardis (150 to 180) wrote not less than a score of works, chiefly polemic, which show the influence of John's writings, as do likewise those of Apolinaris of Hierapolis of the same period.

Justin Martyr's testimony has been long questioned because of a supposed indefiniteness in his citations of the Gospels as "Memoirs of the Apostles." But this has been cleared by the able researches of Ezra Abbot, James Drummond, Westcott, and conceded by Thoma, Hilgenfeld and others. And Justin Martyr definitely states that he means the Gospels, for he says: "The apostles in the memoirs composed by them which are called Gospels,"[4] and follows it by giving the institution of the Lord's Supper from Luke 22:19. He further describes the works from which he quotes as "written memoirs of all things which relate to our Lord Jesus Christ, . . memoirs which I say were composed by his apostles and those who followed them."[5]

The works of Justin were used by Tertullian, Irenæus, Tatian, Melito and others, whose writings show that they believed Justin meant by memoirs, the Gospels now extant. But Justin's writings belong certainly within 130–160 A. D., and it is now almost certain that they were written before 150 A. D.[6] The importance of Justin's evidence will be

[1] Eusebius, Eccl. Hist., VI. 14.

[2] *Adv.* Marcion, IV. 2.

[3] Bk. II. chap. 22. There is also a Commentary on the Gospels which some modern scholars as Prof. Zahn believe is rightly attributed to Theophilus.

[4] Apol. I. cap. 66.

[5] Apol. I. 33; Dial. 103.

[6] Volkmar places them 140–150. Hort puts them from 145 to 148 A. D.; dates accepted by Caspari and Harnack.

understood by those who know how voluminous were his writings, and from the character of those to whom he wrote.

The Clementine Homilies, Valentinus, 138–160, Marcion, 139–142, bear testimony to the existence of the Gospel written by John. Tertullian writes to Marcion, a heretic: "If you had not carefully rejected some of the Scriptures which disprove your views and corrupted others, the Gospel of John would have confounded you in this instance." [1]

Now the view of Tertullian was that Marcion rejected the fourth Gospel not because it was not apostolic, but because it *was by an apostle.* Hence Marcion's testimony is the strongest incidental proof that John was believed to be the author.

Polycarp (extant epistle dates 110 A. D.) and Papias (about 130) were hearers and pupils of John the apostle. Irenæus writes: "Polycarp also, who not only was taught by the apostles and lived in familiar intercourse with many that had seen Christ." [2] That they made use of the first Epistle of John, and of the Gospel, are facts established by the best modern criticism.[3]

Dionysius of Alexandria (195–265), a pupil of Origen, opposed the idea that the Apocalypse taught a personal reign of Christ on earth, and in doing so, held that the book of Revelation was not written by the apostle John, yet he was certain that the fourth Gospel was by that apostle. He is the forerunner of much recent literary criticism, only his studies led to results exactly opposite to those of some modern critics. The latter accept the Apocalypse as written by the apostle John, but deny that he wrote the Gospel, while Dionysius affirms that John wrote the Gospel, and questions his authorship of the Apocalypse.

The Muratorian Fragment, a Latin work on the Canon, dating about 170 A. D., testifies to the use of the Fourth Gospel and gives an account of its origin.

Origen (186–253) wrote comments on the Fourth Gospel (before 231 A. D.), and writes of John the apostle as the author, as if no one then questioned the fact.

The Apostolical Constitutions which belong to the same period state: "Afterwards let a deacon or a priest read the Gospels which Matthew and John have handed down to you, and which Luke and Mark, the helpers of Paul, have left you."

Cyprian (246–258) compares the four Gospels to the four rivers of paradise.

Eusebius prepared fifty copies of the Christian Scriptures by order of Constantine (332 A. D.), and he testifies to the wide circulation of the

[1] *De Carne Christi*, 3.

[2] *Adv. Haer.* 3 : 3, 4, and 5 : 33–4.

[3] See Bampton Lectures, 1890, pp. 96, 97, 394, 402.

four Gospels, and that the fourth was universally believed to have been written by the apostle John.[1] This is also the testimony of Cyril of Jerusalem (315–386),[2] and of Athanasius (296–373), who gives a list of the canonical books of the New Testament[3] identical with that now accepted by evangelical Christians.

The Ancient Versions preserved to our time, in whole or in fragments, form an independent line of external evidence for the authorship of the Fourth Gospel, cumulative and strong in character, reaching back to the first translation of the Gospels, which extends surely to the beginning of the third, and with great probability to the early part of the second century.[4] The ancient originals, especially the great Uncials, or those written in capitals, five or more manuscripts date from the fourth to the sixth centuries, while the versions can be traced to the second and third. There is stronger reason for accepting the evidence of these early copies and Versions that the Fourth Gospel is a historical work by the apostle John, than to accept the works we now accept as histories written by Herodotus, Thucydides, Xenophon, Tacitus, Livy, or Cæsar. For there is no known manuscript or copy of Herodotus or Thucydides earlier than the tenth century, nor of Xenophon earlier than the eleventh to the thirteenth centuries. Thucydides, the chief authority for the history of Greece, is not referred to in existing literature of that period for two centuries after his death. The Latin classics are no better attested. The annals of Tacitus are based on a copy not older than the ninth century, which was found in Westphalia in the sixteenth century.[5]

This is a part of the early external evidence for the origin of the Fourth Gospel, but it is sufficient to show the nature and strength of this line of testimony. Before leaving it, however, it is proper to remind the student that in the beginnings of Christian history, the doctrines must have been derived at first largely from oral teaching and from apostolic tradition. So far as we know Christ wrote no creed, nor did he leave any precepts, discourses, or commands written by his own hand. The record of his teachings and life was left to be made by the apostles and apostolic men. Nor would the followers of the apostles feel the need of an authentic record so long as the apostles themselves were making frequent circuits among the Christians formed into churches in various places. But as the Christians became more numerous and more scattered or widespread, their need of an authentic record of the life and will of Jesus Christ, the Founder, would become more urgent.[6]

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[1] Eccl. Hist. passim.

[2] *Catechesis*, 4 : 36.

[3] *Opp. Ed. Bened.* 1777, *tom.* 1 : 765.

[4] See Introductions, Rice on Matt. and on Mark.

[5] See also Rice on Matthew, p. 10.

[6] "The fundamental principle was to ascertain what was truly the word [and will] of the Lord.

Modern Researches. These have greatly reinforced the evidences in favor of the unity and apostolic authorship of the Fourth Gospel.

The recovery of the *Didache*, or "Teaching of the Twelve Apostles," a work dating possibly as early as 120 A. D., and not later than 160, in its injunctions reflects the spirit of a community that was evidently familiar with the teaching of John, as given in this Gospel.

The works of early heretical writers have yielded some unexpected testimony to the early existence of the Fourth Gospel. In the decade 160–170 A. D., Heracleon, a contemporary of Valentinus, wrote a commentary on John. Now a commentary indicates that the text of John had been long extant. Volkmar recognized that this would surely push back the origin of the Gospel to 125 A. D. or earlier.

And this early existence of the Gospel is further proved by late researches showing that the *Philosophumena*, or Refutation of Heresies, formerly ascribed to Origen, but now found to have been written by Hippolytus, who gives an account of the opinions of Basileides, 125 A. D. He states that Basileides declares: "This is that which is said in the Gospels: 'That was the true light which lighteth every man that cometh into the world.'" Now, this is an exact quotation from John's Gospel, not of the words of Jesus, which might have come from another source, but these could come from John's Gospel only. This puts the origin of that Gospel some time before 125 A. D., surely long enough before that date to become accepted generally through the churches. These Gnostic writers must have received it because they could not help it. For, as Ezra Abbot ably shows, they would not have admitted the authority of a book which could be reconciled with their views only by a forced interpretation if they had not been compelled to admit it. Clearly they would have denied its apostolic authority if they could have done so successfully.

The historic critics denied that the Clementine Homilies quoted the Fourth Gospel until a portion of these Homilies were recovered in an ancient manuscript copy, and found to contain the denied quotations, again supporting the existence of the Gospel near the close of the first century.

Tatian was a pupil and companion of Justin the Martyr. Eusebius, the historian, stated that Tatian compiled a Diatessaron, or "Harmony of the Four Gospels" (literally, Four-one), which was supposed to be lost. Some critics denied that it was a harmony of our Gospels, and disputed the existence of the work. But two Arabic translations and an Armenian version were discovered a few years ago (one in Rome, another in Egypt, 1888), and which were soon identified as copies of the work of Tatian. Moreover, it appeared that his work was written in

Syriac, and widely used in the churches of the East. A comparison of these various versions enabled scholars to determine the text of the Gospels used by Tatian in his Harmony.[1] Prof. Sanday has successfully shown that it does not represent the earliest text of the Gospels, but a text that must have been copied several times. As the Diatessaron was compiled before 160 A. D., it follows that, as the text used by Tatian had already become corrupt, long time must have elapsed since the Gospels were written to cause this, and hence the date of their composition must be pushed back to a much earlier period. It follows also that the Fourth Gospel used by Tatian a pupil of Justin Martyr, was the Gospel that would naturally be used by Justin, and hence the "Memoirs of Justin" would be none other than the Four Gospels we now have.

Another important fact brought out by recent investigations is in connection with the date of the martyrdom of Polycarp. Formerly it was placed at about 167 A. D. The question of the date turned upon the statements in Eusebius, the life of Aristides the rhetorician, and the proconsulship of Julianus. Mr. J. T. Wood in his excavations at Ephesus found an inscription apparently of small importance and a medal, but with the aid of these new facts, the date of Polycarp's martyrdom has been satisfactorily fixed in 155 A. D.[2] Polycarp was 86 years old; if he lived from 70 to 155, his life would bind together John the apostle, Ignatius, Florinus, Justin, Tatian, and Irenæus—a strong incidental argument for the authenticity of the Fourth Gospel.

The Ignatian Epistles, whose authorship and date, though long disputed, have been shown to be trustworthy witnesses by the patient and learned investigations of the late Bishop Lightfoot. The seven Vossian Letters written by Ignatius to the Ephesians, Magnesians, Trallians, Romans, Philadelphians, Smyrnæans, and to Polycarp are conceded to be substantially genuine.[3] These epistles quote the Fourth Gospel, and are therefore evidences that the Gospel was received by the churches of Asia several years earlier than the year 117 A. D.[4] Moreover a fragment of Hegesippus was found in 1889, which states that Domitian confined the apostle and evangelist John in Patmos. Then, too, the acceptance of the Ignatian Letters as genuine, removes the only valid argument against the genuineness of the Epistle of Polycarp, and virtually carries with it the genuineness of Polycarp's Epistle, and that becomes an indirect but valuable witness to the authorship of John's writings. Thus the most recent discoveries and investigations of early documents tend

[1] See Bampton Lectures, 1890, p. 384.
[2] Waddington says, Feb. 23, 155 A. D.
[3] See Harnack, *Theo. Literaturzeitung*, 1886, No. 14, pp. 316–319, and 1890, No. 6, p. 142.
[4] See Bampton Lectures, 1890, p. 402.

strongly to confirm the uniform judgment of the centuries that the Fourth Gospel was written by the apostle John.

b. Internal Evidence. A critical examination of the contents of the Gospel itself confirms and strengthens the historic evidence that it was written by the apostle John. For: 1. *The writer was a Jew.*—The whole Gospel is permeated by lights and shades of thought which show that the author had grown up in Judaism. The Old Testament is frequently quoted, not simply from the Greek Version, but in a form that shows familiarity with the Hebrew. John 2 : 17 ; 12 : 40 ; 19 : 37 ; 13 : 18. There are also clear instances of Hebraic style and Hebraisms to which the student's attention is called. The supposed instances of ignorance of the geography of Palestine formerly charged to the writer, have lately been shown to be due to the more accurate knowledge of the writer, and the ignorance is found to be that of his critics. "Bethany beyond Jordan" is one instance, and "Siloam, which is by interpretation, Sent" is another, of an accuracy of knowledge that would be possessed only by a Jew. Other instances, as Sychar, Solomon's porch, and the treasury in the temple, may also be cited.[1] Compare John 1 : 21, 28 ; 4 : 5, 25 ; 6 : 1, 14 ; 7 : 38, 40 ; 10 : 23 ; 12 : 34.

2. *The writer was a Palestinian, not an Alexandrian Jew.*—This has been questioned on the supposed idea that the beginning of the Gospel indicates one of the school of Philo. But this Gospel marks the Logos as the personal Word, a thought foreign to, or at least not clear in Philo. Moreover the latter never identifies his Logos with the Messiah, nor does he refer to the Messiah, while the Gospel does. The Fourth Gospel regards the Old Testament from an entirely different point of view from that of Philo and his school. The mention of Annas as high-priest is no indication that the writer did not live in Palestine, but rather the contrary. Luke mentions Annas and Caiaphas as high-priests. Luke 3 : 2 ; Acts 4 : 6. The exactness with which the Gospel writer speaks of provinces, places, routes, distances, and particular spots shows that the writer had been upon the ground and spoke from personal observation. Notice for example, his allusions to Judæa, Samaria and Galilee, to Jerusalem, Bethany, Sychar, Cana, Tiberias, Ephraim, Siloam, Kidron, Jacob's Well, and the like.[2]

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[1] Keim admits: "The style of the book is a remarkable combination of a facility and skill essentially Greek, with a form of expression that is truly Hebrew." *Jesus Von Nazara* 1 : 157. Ewald speaks in equally decided terms: "It is well worthy of our observation that the Greek language of our author bears the clearest and strongest marks of a genuine Hebrew, who, born among Jews in the Holy Land, and having grown up among them, had learned the Greek language in later life. He has constructed a Greek tongue to which nothing corresponds in the other writings that have come down to us marked by a Hellenistic tinge." *Die Johann. Schriften* 1 : 44.

[2] "Where he [John] touches upon the synoptic tradition, he displays throughout a knowledge

The minute acquaintance with the civil and political circumstances of the time as of the feasts, "last . . great day" 7 : 37, can best, if not only be accounted for by the fact that the writer was a Jew of Palestine.[1]

3. *The writer was an eye-witness.*—This he asserts in John 1 : 14; 19 : 35; 20 : 8. Compare John 21 : 24, and 1 John 1 : 1. The many graphic touches in the narrative indicate that it was written by an eye-witness. To these attention is directed in the comments upon the text. Moreover the writer is further identified in the work itself as a disciple, that one whom Jesus loved, who was none other than the apostle John. Compare John 21 : 20, 24. The minute descriptions of the place where Jesus spoke and did certain things mark an eye-witness: He spoke "in the treasury, as he taught in the temple." 8 : 20. "It was winter, and Jesus walked in the temple in Solomon's porch." 10 : 22, 23. Golgotha was nigh to the city and "there was a garden" there, 19 : 17, 20, 41. "There is at Jerusalem by the sheep gate a pool . . called Bethesda, having five porches," 5 : 2. His clear portraiture of the chief characters in the Gospel give added weight to this view. In the opening chapters are clear cut individual characters, not mere names. John the Baptist with his disciples, Andrew, Simon, Philip, and Nathanael. The inquiry of the Greeks of Philip who tells Andrew, and they together tell Jesus, 12 : 21, 22, likewise mark an eye-witness. So, too, the notices of Nicodemus, Joseph of Arimathæa, the woman of Samaria, and of the blind man and his parents, indicate an eye-witness. To this may be added the peculiar mark of time, tenth hour, 1 : 39, sixth hour, 4 : 6, seventh hour, 4 : 52, night, 13 : 30, early in the morning, 18 : 28; 20 : 1, and the calling of the first disciples, 1 : 35, 50. This array of evidence confirms the early belief that the writer was the Apostle John and establishes the uniform testimony of the centuries.

II. The Author. John the apostle was the son of Zebedee and Salome, and probably younger than his brother James. His father Zebedee was a fisherman on the Sea of Galilee, owning boats and hiring men. Mark 1 : 20. His mother Salome was a godly woman, a faithful follower of Jesus. Mark 15 : 40. John was born no doubt at Bethsaida, was piously trained in his youth, and of a social position to give him entrance into some of the highest families not only in Galilee but also in

of details far surpassing that of our Gospels, just as he shows a recollection of the minutest particulars, where his narrative is independent." Weiss, Manual of N. T., Eng. Ed. Vol. II. p. 368.

[1] The notice of Sychar as a city of Samaria, 4 : 5, was formerly urged as an objection to this view, that the writer was of Palestine. Recent explorations have proved that the city meant was not Shechem but Sychar, and its modern representative exists in el Aksar. So that this fact is found to be an added evidence that the writer was a Palestinian Jew, as is also his exact information about Jacob's Well.

Jerusalem, being favorably known even by the family of the high-priest. John 18 : 15. Some infer from John 19 : 27, that he owned a house in Jerusalem. While this cannot be certainly affirmed, it is evident that he was in circumstances to provide for the mother of Jesus. Nor is it improbable that John's mother Salome was a sister of Mary, the mother of the Lord. While John was not learned in the great schools of his day, as was Paul, Acts 4 : 13, it is evident that he was early familiar with the Jewish Scriptures, and a profound student of their Messianic prophecies. See John 20 : 8, 9. In his youth he became a disciple of the Baptist, and was one of the two mentioned in John 1 : 35 ff. that the Baptist directed to Jesus. He soon became one of the three chosen and intimate friends of the Lord ; the inner band, present upon memorable occasions to witness the Lord's power and grace, as at the raising of Jairus' daughter ; at the transfiguration ; he leaned on Jesus' bosom at the last supper, and witnessed the mysterious and awful agony in Gethsemane. John was also freely admitted to the high priest's palace, followed the Saviour to Calvary, was honored of Jesus with the care of his mother at the cross, was at the tomb on the morning of the resurrection, saw and believed in advance of others, and was among the first to recognize the risen Lord by the Sea of Galilee, John 21 : 7.

Next to Peter in the apostolic band, he sustains the work of planting the Christian Church. He is with Peter when the lame man is healed at the gate of the temple, Acts 3 : 1. ff., and goes with Peter on a commission to Samaria by appointment of the disciples. Then for a period the sacred history is silent concerning John ; but he reappears at Jerusalem when Paul meets him, and refers to him James and Peter as pillars in the church. Gal. 2 : 8, 9. Though his earlier labors appear to have been among the Jews of Palestine, he seems to have risen above division and strife. While there was the germ at least of a party accepting Peter as a leader, others Paul, and yet others Apollos, 1 Cor. 1 : 12, and apparently a party following James, Gal. 2 : 12, there is no hint of a party looking to John as a leader. As John is not mentioned in Paul's letter to the Ephesians, nor in his farewell address to the elders of that church at Miletus, it is fairly inferred that John did not enter upon his work at Ephesus until after that date, probably not until after the martyrdom of Paul in 64 or 66. Where John labored in the interval between 50 and 66 cannot be determined. The churches in Asia Minor were in a critical state, exposed to the Judaizing party which was strong in Galatia, and to a contrary loose tendency from the Gnostic party. John was peculiarly qualified to correct dangerous errors, and to establish the Christians of that region in a firm and intelligent faith. This work he was prosecuting when it was interrupted by the persecu-

tion under Domitian who ruled from 81 to 96 A. D. This emperor banished John to the Isle of Patmos, after which John wrote the prophetic book of Revelation to comfort the suffering saints. Rev. 1 : 9. How long John was in exile is not definitely known, probably a year or more. After the assassination of Domitian in 96, John was permitted to return under the Emperor Nerva, who according to Dio Cassius put an end to the business of informers. The early accounts agree that John lived down into the reign of Trajan, who became emperor in 98 A. D., and that the apostle died a natural death in Ephesus at the advanced age of ninety or upward.[1]

The character of John was bold, yet contemplative, a master in Christian philosophy, a profound yet clear thinker, grasping the highest truths and able to put them into the simplest language. The early church represents him as the eagle, strongly and joyfully soaring into the loftiest regions of religious truth, and having the keen discernment and far-reaching prophetic power of which the eagle's eye is the fitting symbol. His inconsiderate zeal in wishing to call down fire from heaven on the Samaritans, Luke 9 : 51–56, was subdued by an overpowering Christian love, yet his decision of character remains sharply and strongly marked. While the apostle of love, 1 John 2 : 10 ; 3 : 1 ; 5 : 1, he is plain, almost stern in his rebukes, calling one who hates his brother, or denies Christ, a liar, 1 John 2 : 22 ; 4 : 20. One who believes not God he charges with making God a liar, 1 John 5 : 10. He was no weak sentimentalist, but healthful, steady, acute, wise, strong in the faith, an apostle of love.

III. Object of the Gospel.—The purpose of the writer is explicitly stated : "These are written, that ye may believe that Jesus is the Christ, the Son of God ; and that believing ye may have life in his name." John 20 : 30, 31. This distinctly avowed purpose of the writer is a useful key to aid in the right interpretation of many portions of the Gospel. This is the true "tendency theory" in respect to the aim of the work. The contents show how steadily this purpose was kept before the mind of the writer. His selection of material from the life and teachings of Jesus is governed by his design in writing. Each fact helps out his plan. The whole work displays this unity of design and impresses the reader with the force and skill of the author in presenting the one theme of his Gospel. The Muratorian Fragment reports the traditional account of the occasion of its origin, which is confirmed by Clement of Alexandria, that it was written at the urgent request of disciples, and reviewed by them all.[2]

[1] See Schaff's Hist. of Apostolic Church, p. 101.

[2] The Fourth Gospel [was written by] John, one of the disciples, *i. e.*, apostles. When his

IV. Date of its Composition.—This can be determined approximately only. The traditional evidence is that John's Gospel was written after the other three. This view is also supported by internal evidence derived from the contents of the Gospel. It certainly belongs to the last quarter of the first century. A careful consideration of the various historical traditions concerning the origin of the Gospel, and of the internal evidences, points to the belief that the Gospel was written a few years after the apostle John began his labors in Ephesus, and some years before his banishment, but that it was not put in circulation until after his return from Patmos, when 21 : 24, 25, were probably added by authority of the Ephesian Church,[1] and possibly also the section in 7 : 53 to 8 : 11.

V. Place of Composition.—From what has already been stated, it follows that the Gospel was written at Ephesus in Asia Minor. Thirty or more years John must have spent in Ephesus. Familiar with two languages from boyhood, as most Galilæans of good families in his time were,[2] in his later life Greek became his chief language. The Church at Ephesus founded by Paul, was in a luxurious Eastern city, the real capital of a province of 500 towns. Chrysostom says: "All the sects of Grecian philosophy cultivated their science at Ephesus."[3] Jews, Jewish Christians, Ebionites, Gnostics, Ophites, were there early in the second century, and must have had their germs there in the first century. The wealth and culture of the West (Egypt, Rome and Greece) met those of like position from the East in this center. Then it was the home of Diana and her worship. Business and pleasure brought men from afar to this commercial emporium of Asia Minor, and they could not be unaffected by the popular enthusiasm with which the native Ephesians cherished the cultus of Diana. See Acts 19 : 1, 23, 24. This life must also have been tinged, if not strongly influenced, by the Grecian philosophy of that day, from which the Christians of Ephesus could not be

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fellow disciples and bishops urgently pressed him, he said, "Fast with me for three days from to-day, and let us tell one another any revelation which may be made to us, either for or against [writing?]." On the same night it was revealed to Andrew, one of the apostles, that John should relate all in his own name, and that all should review [his writing]. Clement in Eusebius adds: "John last [of the Evangelists] when he saw that the outward facts had been set forth in the [existing] Gospels, impelled by his friends, and divinely moved by the Spirit, made a spiritual Gospel." Eusebius, Hist. Eccl., 6 : 14.

[1] Some hold that the entire chapter, 21, is an appendix. So Weiss, who holds that it was added by another hand after the death of the apostle, yet certainly before its publication, since the Gospel never appears without this chapter. Manual of New Test., Vol. II., p. 375, note.

[2] See Roberts, Greek, the Language of Christ, 1888, and compare Neubauer, Dialects Spoken in Palestine in the Time of Christ; Studia Biblia, 1885, and Stapfer, Palestine in Time of Christ, pp. 132, 133.

[3] Homil. 1.

entirely free. Ephesian society was full of speculations concerning the origin of being, the logos, and the knowledge of God. This may have suggested to the apostle to open his work with an authoritative declaration respecting the origin of the true Logos, and of being.[1] These facts show that many of the theories of the newer criticism are built upon half truths, but without a due consideration of the other half, and hence are liable to lead to erroneous conclusions. The region and environment in which this Gospel had its origin, gave a breadth, depth and height to the thought, not found in any other Gospel.[2] It springs from a mind and heart that loved the hills, valleys, seas, rivers and homes of Palestine, and yet knew the philosophy, business, pleasure, and thought of East and West centering in the opulent Ephesian capital. It breathes the aroma of the Holy Land over the swirl of pleasure and sordid acuteness of the wide world of trade and commerce. It is peculiarly the spiritual Gospel for all ages, for all degrees of culture and for all conditions and races of men.

VI. Characteristics of the Gospel.—It follows from the author's explicit statement of his purpose in writing, that he would not attempt to write a complete nor a general biography of the life and work of Jesus, much less a history of the rise of Christianity. Nor, on the other hand, would his chief aim be to supplement the narratives in the synoptic Gospels, much less to correct them. Nor, again, would his object primarily be to refute the errors of Gnosticism, or of other heresies that were prevalent at the time. His purpose was not apologetic, nor negative, but positive; to persuade his readers "that Jesus is the Christ, the Son of God;" and that believing they might have life in his name. To do this he might select some facts and teachings not in the earlier Gospels, and so seem partially to supplement their narratives. He would naturally set forth the truth and so far refute errors and heresies of all sorts. Through spiritual teaching into spiritual life, was the heavenly path which the inspired apostle would point out to his readers.

He therefore begins with a positive declaration of the eternal Logos, the light, life, and Creator of all things, who was God, and became

[1] "It follows that the whole external form in which the Gospel is clothed was Ephesian, and necessarily Ephesian, because it was Johannine; but that the whole inner reality of the truth which was expressed in this form was the Gospel of Jesus Christ, brought home to the apostle's mind, as he himself claims in his record of the promise, by the special guidance into all truth and the vivifying of faculty to recall the teaching of Christ himself, which is the work of the Holy Ghost." Watkins, Bampton Lectures, 1890, p. 440.

[2] "The Gospel is not Jewish, not Hellenic, not Philonian, not Alexandrian, not Pauline, not Gnostic, not Montanist; but it is all these, and more than these." Bampton Lectures, 1890 p. 443.

flesh, who was Jesus the Christ. Then follows a narrative of his manifestation to the Jews, being pointed out by John the Baptist, from whom he accepts and teaches disciples, manifesting his glory by a miracle at Cana. He returns to Jerusalem, cleanses the temple, teaches the new life to Nicodemus, and a spiritual worship to the Samaritan woman at Jacob's well, and heals the nobleman's son at Cana. He again returns to Jerusalem, heals the cripple at Bethesda, comes in conflict with the Jews, goes again into Galilee, feeds 5000, and in Capernaum declares himself the bread of life. Again he suddenly appears in Jerusalem at the feast of tabernacles, contends with the Jews for their unbelief, declaring himself the light of the world; restores sight to a man born blind, and announces himself as the good Shepherd. Again he disappears, to appear at Jerusalem at the feast of Dedication, when from the bitter opposition of the Jews he retires beyond Jordan. From thence he comes to Bethany to raise Lazarus, then to retire again to the wilderness near Ephraim, from whence he reappears at Bethany, is anointed by Mary, makes his entry into Jerusalem, teaches in the temple, keeps the last passover with his disciples, points out the betrayer, comforts his chosen disciples, utters his intercessory prayer, is seized in the garden, tried by the Jews and by Pilate, condemned, crucified, hastily embalmed by Joseph and Nicodemus, laid in the tomb, and rises on the first day of the week, appearing to Mary Magdalene, the eleven, and finally by the Sea of Galilee. The facts of John's Gospel are so selected and presented as to show that Jesus is the Christ, the Son of God, and to confirm the faith of the disciples. They clearly show that Jesus claimed divine authority, origin and power, and a divine nature, and that he came to save the world.

1. While this great fact may not be peculiar to the Gospel of John, the mode of presenting it is peculiar, and characteristic of his writings.

2. The prominence given to the Jewish nation as Christ's own people and to the Messianic hope is peculiar. 1 : 11, 45, 49, 51 ; 5 : 46 ; 7 : 26, 27 ; 3 : 14, 17 ; 12 : 37.

3. The last personal discourses with disciples are also peculiar to John 13 to 17. In Matthew there are discourses to a select four, but they relate to the destruction of Jerusalem and the last Judgment. In John the discourses relate to spiritual conditions of, and comfort for the disciples, with a distinct promise of the Holy Spirit, and of the help he will be to them. The intercessory prayer is also peculiar to John.

4. This Gospel is further peculiar in revealing more fully the inner spiritual life of the Jesus, whose outward life is presented in the earlier Gospels. In these reports we may be certain that the Gospel gives not merely the substance, but also the form, and mainly if not entirely the

phraseology of the Lord himself.[1] The tinge of individuality of the Gospel writer, which some find even in these discourses, may be due to reporting in Greek what our Lord may have spoken in Aramaic.

5. The Gospel is peculiar in beginning with a record of things that were before the beginning of human history. Those who deny the supernatural, call this philosophy, not history, and thus seek to show that the Gospel is not real history, but an adaptation of what was real, to the writer's philosophy (so Keim). Godet, however, has shown that Sallust begins his biography of Cataline with a philosophical introduction. Yet no one on that account regards his history as romance. Hence if it were strictly true that John began his Gospel in a similar way, no sound literary criticism could pronounce it other than history on that account.

VII. Relation to the Three Synoptic Gospels.—A brief statement only of the divergences of John's Gospel from the other three, and of the coincidences, can here be given.

The divergences: 1. The three Gospels tell of genealogies, the birth, humanity, miracles and Galilæan teaching of Jesus. John's Gospel brings before us a series of divine manifestations, transferring us into new scenes, and into a remarkably spiritual atmosphere, yet one filled with the storms of mighty conflicts between the forces of darkness and the Author of light. There are indeed many incidents indicative of such conflicts in the three Gospels, but they are less sharply marked than in the Gospel of John.[2]

2. In the three earlier Gospels the scene of labor is chiefly in Galilee or Peræa; in this Gospel it is chiefly in Judæa and Samaria. The work in Galilee is apparently incidental or occasional.[3] In John the

[1] The tables showing differences in the vocabulary of the narrative and in the reported discourses of Jesus compiled by Prof. Reynolds, in Pulpit Commentary, p. CXXIII, and similar tables of the vocabulary of the several Evangelists which I have compiled, while they do not prove that the discourses are entirely a literal Greek translation of the very words of our Lord, are strong evidences in favor of that view. Dr. Reynolds has a list of 145 words and 9 phrases used in the reported discourses of our Lord, but nowhere else in the Gospel, although 38 of these words are in the synoptic record of the Lord's words. He has a list of 500 other words used in this Gospel narrative and as words of others, but not in the Lord's discourses. Thayer's Grimm's Lexicon has a list of 133 Greek words peculiar to John, *i. e.*, not used by other N. T. writers. It notes 114 of the 133 words as peculiar to the Gospel of John, an incidental support of the above view.

[2] Criticism of the dogmatic literary school supposes that there is an irreconcilable difference between the history of the life of Jesus as given in the three earlier Gospels and in John's Gospel. Some (Meyer, Weiss and others) suppose John intended to correct the details in the earlier accounts, and present a more accurate portrait of Jesus, and a more exact report of his discourses.

[3] Upwards of three-twentieths of the total contents of the Four Gospels are peculiar to John; or over three-fifths of the matter in John's Gospel are not in common with any one of the other three Gospels.

conflict with the Jewish authorities at Jerusalem is narrated with special mention of the Jewish feasts. From Galilee and Capernaum Jesus comes to Jerusalem to the passover, 2 : 13, 23; goes into Judæa, 3 : 22; teaches in Samaria, 4 : 45; returns from Galilee to Jerusalem to another feast, 5 : 1; is in Galilee for fear of the Jews, 7 : 1; but again appears and teaches in Jerusalem during the feast of tabernacles, 7 : 14; disappears, to be found a few months later at the temple again during the feast of dedication, 10 : 22; soon withdraws beyond Jordan, 10 : 40; to return to Bethany, 11 : 17, 18; again withdraws to a wilderness, to reappear again at Jerusalem at the last passover, 11 : 55; 12 : 1. In all these differences in this history there is, however, a hint of the other scenes and labors mentioned by the three synoptics.

3. The length of our Lord's ministry. Though this at the longest is so short as to be "one of the historical puzzles of human literature," its period is lengthened to $2\frac{1}{2}$ or $3\frac{1}{2}$ years, in John's Gospel. Yet how short is this in comparison with the labors of Moses, David, or Paul, or with the period of instruction of Socrates, or the career of Confucius or Mohammed!

4. The lack of parables in John's Gospel also presents a marked difference from the Gospels by Matthew and Luke. Of parables properly so called, none appear in John. The nearest approximation to this form of teaching appears in the figures of the shepherd and sheepfold, 10 : 1–16, and of the vine and the branches, 15 : 1–7. Among other marked omissions in John are: the birth and ministry of John; birth and boyhood of Jesus, the temptation, the greater part of the Galilæan ministry, including the sermon on the mount, and the transfiguration; the temple teaching during passion week, the institution of the Lord's Supper and of Baptism, the agony in the garden and the ascension.

5. The key-note of John's Gospel is Jesus the Christ, the Son of God. It also clearly recognizes him as the Son of man, but the truth that rings out clear and strong above all others from the beginning to the end of the Gospel is, Jesus the Christ, the Son of God. The divergencies in no case exclude the other accounts, and it is fair to assume that, if we knew all the details, the apparent differences would disappear.

The *coincidences* between John's and the three synoptic Gospels are likewise strongly marked:

1. Although the three earlier Gospels do not describe the Judæan ministry, there are frequent allusions to it. See Mark 23 : 37, and Luke 13 : 34; Luke 10 : 38–42; Matt. 12 : 2 shows the opposition of the Jews. Compare also Matt. 26 : 34, 61; 27 : 40; Mark 14 : 58; 15 : 29, etc. The Galilæan ministry is clearly recognized by John, Chap. 6 and 7 : 1.

2. The earlier Gospels and John agree in noting Nazareth as the boy-

hood home of Jesus, Capernaum as a later residence, John the Baptist as his forerunner, and that the Baptist introduced Jesus to the people.

3. The three Gospels and John further agree in great facts in the life of Jesus: as, 1, feeding the 5000; 2, walking on the sea; 3, anointing at Bethany; 4, triumphal entry into Jerusalem; 5, the last supper; 6, the betrayal of Judas; 7, denial by Peter; 8, a Jewish and Roman trial; 9, crucifixion; 10, burial; 11, resurrection; 12, appearance after his resurrection, and finally, 13, in making the person and work of Jesus the very centre of all their teaching.

There are numerous unlooked-for coincidences, as the imprisonment of the Baptist, compare John 3 : 24 with Matt. 4 : 12, Mark 1 : 14, Luke 7 : 19; the remark of Judas about the value of the ointment, John 12 : 5, Mark 12 : 5; the similarity of imagery; the bride and groom, John 3 : 29, Matt. 9 : 15; the harvest, John 4 : 35, Matt. 9 : 37; the vine, John 15 : 1; Matt. 21 : 33. More than 100 similar coincidences in phrase, figure, and expression have been noted.

Finally, respecting the divergences and coincidences it should be observed: 1. That the Gospels are each and all very fragmentary. Altogether they do not preserve more than a small fraction of the life, acts, and teachings of Jesus. See John 20 : 30; 21 : 25. No one of the Gospels professes to be a complete history of Jesus and his work. Even Luke only proposes to write that Theophilus might know the certainty concerning the things wherein he was instructed, Luke 1 : 4, Revised Version. The writing of each evangelist was *necessarily* fragmentary. Besides, brevity would best serve the purpose he had in writing.

2. Each selected from a large mass of material what would best serve the specific object for which he wrote. This would lead us to expect different incidents, and that where they choose the same facts and teachings, each writer would present them in accordance with his plan, and therefore with a variety in details similar to that in which we find that persons of different temperament and powers of observation and description will now narrate the same event.

3. The three earlier Gospels breathe the air and have the flavor of the Holy Land while it was the pride of the Jewish nation, and before their capital and temple were destroyed. Matthew formed his Gospel while residing in that land of promise and of glory to every Jew. Mark and Luke may have written during a temporary sojourn beyond the limits of Palestine, but their Gospels are essentially of the Palestinian type and aroma. While Matthew wrote for Jewish, Mark for Roman, and Luke for Greek Christians, each Gospel alike shows its origin in the Holy Land. On the other hand, John's Gospel, though showing that the writer familiarly knew Palestine and Jewish life, and was an eye-witness of

what he related, also shows that he was in a new and different atmosphere. Jerusalem and the temple were destroyed, the Jews were scattered, and the writer now lives and moves in the busy commercial capital of Asia Minor. He was in the swirl of the confluence of Eastern and Western civilizations; he looked not on the little sea of Galilee, but upon the broad Mediterranean, and the shipping, traffic, and commerce of the wide world.

4. Again, only Matthew's and John's Gospels are from eye-witnesses. The minuteness of their details often indicates this. Even John, though perhaps for 30 years in Ephesus, reveals his early Palestinian training.[1] He notes the near relationship between Annas and Caiaphas, 18 : 13, the relations of the Jews to the Samaritans, 4 : 9 ; 8 : 48, the practice concerning circumcision, 7 : 22, and the limited power of the Sanhedrin, 18 : 31. These and other things indicate his personal knowledge. Similar instances might be cited of a like knowledge in Matthew.

5. Finally, John's Gospel presents the character and work of Jesus the Christ in a deep, grand perspective. The other Gospels were written comparatively soon after the events they narrate; hence theirs is a near view. To them, the dominant view of Jesus was that of the Jewish Messiah, the Son of man, the wonder-worker, divine indeed, and Saviour, though they still dwelt largely upon his humanity, his personal companionship, teaching, and works. Believers even, were scarcely yet able to grasp the wonderful magnitude of his character, the immense fullness and majesty of the Son of God. It required time for the magnitude of this thought fairly to enter the mind even of believers. As one who stands close to Mont Blanc fails truly to perceive either the bulk or the height of the vast mountain, but when he crosses the valley and stands miles away upon the height near the pass of Col de Balme, the hugeness and majestic altitude of the mountain are seen, so from the perspective of more than half a century, the majesty of Jesus' character as the Son of God is seen and portrayed in John's Gospel. For it is needless to remind the student that while the three synoptic Gospels were written within twenty to thirty years from the period of Christ's ministry, John's Gospel was not published until sixty to sixty-five years from that period, when there had been time for Christian disciples to perceive something of the fullness of meaning in the fact that Jesus was not only the Christ, the accepted Jewish Messiah, but also the divine Logos, the eternal Son of God.

VIII. The Gospel and Other Writings of John.—Besides the

[1] For example, Weiss says: "As a native of Palestine he [John] invariably reckons according to Jewish time, which alone answers to all his dates." *Manual of Intro. N. T., Vol. II.*, p. 359.

Fourth Gospel, the Book of Revelation and three Epistles are ascribed to John. From the resemblances and differences in these books, some literary critics have attempted to show that the Gospel and the other books ascribed to John could not have been written by the same person. Other equally astute literary critics have satisfactorily proved that the internal probabilities are strongly in favor of a unity of authorship.[1] The book of Revelation has been called the link doctrinally between the synoptics and John's Gospel.[2] The main idea of Revelation and the Gospel is not only the same, but the central figure in each is Christ, his conflict, victory, and final judgment upon the world. The differences in the books are chiefly due to the different time, circumstances, and object in the writing. The Epistles of John are at once a comment on and an application of the Gospel.

The apostolic authority of the book of Revelation and of the three Epistles of John is strong confirmatory evidence that John wrote the Gospel bearing his name, and this combined with the unrefuted external and internal evidence for the Gospel itself, make an accumulation of testimony that is irrefragable.

IX. The Text.—The chief sources of the text of the Gospel of John, as of the other Gospels, are: 1. Manuscripts; 2. Versions; 3. The quotations and writings of the Fathers. For a detailed account of these sources the student is referred to my Commentary on Matthew, pp. 10–16. The only material portions that need be discussed here are 7:53 to 8:11, and chapter 21. In respect to 7:53–8:11, it should be said that the topic has aided in raising questions of its authenticity.[3]

[1] The arguments are generally based upon: 1. The grammatical and lexical resemblances and differences; 2. The structure of the books; 3. The doctrinal resemblances and differences. For example: Under the grammatical and lexical resemblances between John's Gospel and the book of Revelation is noted the testimony or witness (Greek μαρτυρία and μαρτυρέω) for Christ: a key term. The verb occurs thirty-seven times in the Gospel, twelve times in the Epistles, and the noun twenty times in the Gospel and Epistles. So (Νικᾶν) overcoming evil, is in John 16:33, and six times in the Epistles in that sense, and seventeen times in the Revelation. There are phrases that are peculiar to all the writings of John, as τηρεῖν τόν λόγον. For a list of words peculiar to John (133), the student is referred to the appendix to Thayer's Grimm's Greek Lexicon. The structure of the Gospel and of Revelation is similar in the plan, grouping, and representing a great conflict between evil and good, while in theological teaching the books show a remarkable harmony.

[2] Westcott, Bible Commentary, p. lxxxiv. As an incidental linguistic support of what Bishop Westcott suggests, it may be added that John uses thirty-six Greek words used in the synoptic Gospels by Matthew only, twenty-six used by Mark alone, and sixty-seven used by Luke alone. One of these words peculiar to Matthew among the synoptics (ἀστί) John uses thirteen times, and φανερόν, used in the synoptics by Mark only, is found in John nine times.

[3] Augustine says: "Some of little faith, or rather enemies of the true faith, I suppose from a fear lest their wives should gain impunity from sin, removed from their manuscripts the Lord's

Several modern critics, as Stier and Ebrard, regard the evidence of Augustine and Nicon sufficient to warrant the inference that the passage was omitted from the text for the reason they assign. Others dissent from this view. The diversity of thought, from the Gospel narrative that precedes and follows the passage, and the omission of it, from many ancient manuscripts that have come down to us, are the chief arguments against it, as a part of the original text of John. But even Alford supposes that the passage was incorporated by John into his narrative. The matter is further treated in the comments under 7 : 53. The text of chapter 21 is also discussed in its place.

The suggestion of some literary critics, that the reported discourses, or portions of these, are ideal compositions, may be dismissed with the general remark, that other literary critics discover in the same discourses many unusual and exceptionally strong evidences of style and phraseology that differ from that of the Gospel narrator, and show that the discourses are actual reports of the thoughts and language of the speakers, and not ideal compositions of the Gospel writer. Some of these indications are pointed out in the body of this work.

We conclude, then, that the Fourth Gospel as a whole shows the strongest proofs of unity of purpose, general unity of style and of language, and hence an undeniable unity of authorship. It explains the incarnation from the side of the Divine purpose ; it offers a basis for understanding questions relating to the origin of life which the profoundest human wisdom has confessed to be an insoluble mystery ; it enables the believer to know the Father through his Son Jesus Christ, and to gain some conception of the tenderness and love of God by permitting those who believe, to recline with the "beloved disciple" upon the bosom of the Master, and to feel the warm pulsations of the "heart of Christ."

act of indulgence to the adulteress." *Conj. Adult.*, 2 : 6. Jerome in his Commentary states : "In the Gospel according to John, many manuscripts, both Greek and Latin, contain an account of an adulteress woman," and he implies that in his judgment the narrative belonged to Scripture.

COMMENTARY

ON

THE GOSPEL OF JOHN.

PREFACE TO THE GOSPEL. The Word, pre-existent, divine, eternal, the Creator, the life and light of men! These thoughts amaze us. They lift us into a new world—the language is earthly, the things are heavenly.

In the beginning the Word, the threefold thought, at once profound and sublime, reveals to us the amazing mystery of the existence of the uncreated Word. There is a beautiful symmetry in the form of the three propositions, and a majesty in the language that forcibly reminds us of the beginning of Genesis. While human history must begin with the creation to which the opening words carry us, the words which follow suggest an indefinite earlier time, implying eternity; and in all that limitless period the Word was existing with God. When the great creative work was begun, the Word was the power and the life through which everything was made. This sublime philosophical statement of the origin of the Word is so closely interlocked with the Gospel narrative, that it is not easy to mark the precise point where the prologue ends and the Gospel history begins.*

It is less essential, however, to fix the precise limits of this wonderful introduction than it is to perceive the sublimity and divine character of the truth it reveals. While Luke, like classic historians, wins the confidence of his readers at the beginning by a careful statement of the trustworthy sources for his narrative, John with singular authority declares the profound divine origin of Christianity. His majestic opening words bear the impress of the highest form of absolute truth.

THE WORD BECAME FLESH. VS. 1–18.

JUDÆA. FROM THE BEGINNING TO 26 A. D.

1. In the beginning was the Word] "In the beginning" is fre-

COMMON VERSION.	REVISED VERSION.
CHAP. I.—In the beginning was the Word, and the Word was with God, and the Word was God.	1 IN the beginning was the Word, and the Word was with God, and the Word

* This difficulty is shown by the various views in respect to the proper division of the subjects. For example: Reuss ends the prologue with verse 5; Luecke begins the *historical* appearance of the Word with v. 6; others extend the prologue to v. 19; some of these divide it into three cycles (Luthardt, Hengstenberg), or three sections (Olshausen, Lange, Godet); others into two parts (Westcott). Some set v. 1 by itself, and end the second part of the prologue with v. 18. Lange ends the three sections with vs. 5, 13, and 18, respectively; but Godet ends them with vs. 4, 11, and 18.

quently used in the relative, but sometimes as here, in the absolute sense: the beginning of all things. The context forbids applying it to the beginning of the Gospel, or to any relative period, short of the absolute beginning, or creation of all things. That the Word was pre-existent for an indefinite period prior to creation, or from eternity, is not distinctly asserted, but it is fairly implied. For the verb "was" is in wide contrast with "was made" of v. 3, and with "became" or more precisely "came into being" of v. 14. He was the existing One through whom all things came into being. The writer in Genesis starts with creation to give a brief history of the creation of this earth, of the solar system, and of man. John begins at the creation to push our thought back into an indefinite earlier period before creation, before chaos, and to tell us of a personal, uncreated self-existing Being who created all things.

the Word was with God] The Greek for "the Word," *ὁ λόγος*, may mean either the word, or the reason. But there is no such ambiguity in the Hebrew term מֵימְרָא, *memra*, with which John must have been familiar. The Greek word occurs in this absolute sense only here and in v. 14 and not elsewhere in the New Testament. The "word of the Lord" is a frequent phrase in the Old Testament and in the ancient Targums, as descriptive of the creative divine will, but not strictly personified, as Meyer supposes. See Deut. 5 : 5 ; 34 : 5 ; Ps. 33 : 6 ; 107 : 20 ; Isa. 55 : 10, 11. The Greek term is used by Philo and the Alexandrian writers, yet John applied it not in Philo's sense but more nearly in the Hebraic sense, as the manifestation of God to man. God makes himself known to the world through the Word, as the Revealer and Redeemer of mankind. The Word was not alone in the beginning: he was with God. This is intended to convey a higher idea than being beside, or in the same sphere with him; it means that the Word was in personal equality with God. See John 5 : 18 ; 10 : 33 ; 1 John 1 : 3.

the Word was God] The three statements concerning the Word are three successive upward steps: this is the climax. The Word was God before he became flesh. He not merely had a godlike nature, but he was God. The creative acts which he did required power which God alone possesses.

2. in the beginning with God] "The same" means this "Word" that "was God." He was not separate and apart from God, but with God "in the beginning." As far back into the past as human thought can go, the Word was with God. The words imply a mysterious distinction in being, but that is combined with an equally mysterious unity of essence, each and all being God. It is not quite accurate to say there are two or three persons: for these distinctions are not as if there were two or three Gods; there is one God. The Father, the Son, and the Holy Ghost form one being. They were distinguished at Christ's baptism. Matt. 3 : 16, 17. In one sense they are a Trinity, three; in another and different sense they are One. 1 Cor. 8 : 4. They are *one* in respect to their divine essence and being; while they are *three* in respect to their mutual and necessary relations to each other, and to

COMMON VERSION.	REVISED VERSION.
2 The same was in the beginning with God.	2 was God. The same was in the beginning

man redeemed and sanctified. The word "person" therefore, as applied to God and the Godhead, is not to be understood in the ordinary sense in which it is applied to distinguish human beings. We accept this as a profound mystery of Godliness. The human mind can apprehend God, but it cannot comprehend him, nor the mysterious essence or modes of his existence.

3. All things were made by him] This Word who was in the beginning, was with God, and was God, is now declared to be the active and actual Creator of all things. "All things," not "all the things" as if some particular ones were meant, but absolutely "all things," were made, that is came into being, "by" or "through" the Word. This is a proof that he was possessed of divine essence, God with God; thus Gen. 1 : 1 harmonizes with John 1 : 1. So absolutely was he the Creator of all things, that in the next clause, it is further declared, "without him was not anything made that was made," or literally, "without him was made not one thing which hath been made." Compare the similar language of Paul: "he is before all things, and in him all things consist," Col. 1 : 17. Revised Version.

4. In him was life] A fact that clearly appears, since through him all things were created, that is, brought into being or life. He was absolute life. The reading, resulting from a different textual pointing, "That which hath been made was life in him," which appears in the margin of the Revised Version, is of great antiquity, being found in the early Christian writings. Chrysostom distinctly ascribes the marginal pointing to heretical writers. If John had intended to connect the last clause of v. 3 with this in v. 4, we would have expected him to say, "That which hath been made had life in him;" that is "*ζωὴν εἶχεν*," not "*ζωὴ ἦν*," since the former is a familiar expression with John. The modern pointing in the text continues the thought; progressing now and declaring the result of the statements, the Word was life, and hence was light.

the life was the light of men] Having created life the Word must be life, and not only life but light. In all the ages from the beginning to the coming of the Word in the flesh, the Word was "the life of every life." All sustenance and growth in creation were due to the power in him. That mysterious life which the Word communicated to men, became in them their spiritual light. This life in becoming light is limited to men. It does not apply to the lower animals. Man alone was made in the image of God. But on the other hand it is not limited to the Jews. The life is fitted to illumine all men. And while it is not here said that *Jesus* is the light, but that the life in him was the light of men, John records later that Jesus himself twice distinctly claims: "I am the light of the world." 8 : 12; 9 : 5.

5. the light shineth in darkness] Again John seems to carry the

Common Version.	Revised Version.
3 All things were made by him; and without him was not any thing made that was made.	3 with God. All things were made through him; and without him [1] was not anything
4 In him was life; and the life was the light of men.	4 made that hath been made. In him was
5 And the light shineth in darkness; and the darkness comprehended it not.	5 life; and the life was the light of men. And the light shineth in the darkness; and

[1] Or, *was not anything made. That which hath been made was life in him; and the life &c.*

reader in thought to the sublime declaration in Genesis, "and darkness *was* upon the face of the deep." "And God said, Let there be light: and there was light." Gen. 1:2, 3. That he intended here to include light and darkness in the highest spiritual sense there can be no doubt. Nor is it likely that the verb "shineth" is to be limited to the moment of the incarnation, and not to the period just referred to by the writer. It is used as an historical present to signify the existing condition of light as inherent in the life in the Word. John is stating the general condition of the Word. The record of his entrance into the world does not come until v. 14, or certainly not until v. 10. Hence clearly the "shining" describes the habitual historical action of the light.

the darkness comprehended it not] Or, "apprehended it not" as in the Revised Version; or "overcame it not" as the margin renders it. The latter rendering and sense were proposed by Origen, Chrysostom, and followed by some modern interpreters, as Lange, Weiss, Westcott and Milligan. This would mean that the darkness did not succeed in extinguishing the light. That is a truth. The textual rendering in the Revised Version, on the other hand, means that the darkness did not receive, or allow itself to be penetrated by the light. This makes the darkness act on the defensive, simply resisting the light; the former makes it act on the offensive, striving to overcome and destroy the light. Now both are actually true in the spiritual sphere. Grammatically either rendering is tenable. In either the result is nearly the same; light and darkness, natural and spiritual, exist side by side in the world. The darkness neither overcomes, nor apprehends, much less comprehends the light.

6. a man sent from God] This is not the beginning of the main narrative, as it might seem to be at first sight, nor is it an entirely new subject. The witness of John the Baptist to Jesus as the true Light is introduced to confirm the previous thought, and also to distinguish John from the Messiah. Some supposed that John was that Christ, or wondered whether he was, and this idea seems to have lingered among the people even until the time of the writing of this Gospel. Literally "there came into being a man having been sent from God." In contrast with the Word who was "with God, and was God," John came into being as a man, a messenger from God. The verb "*ἐγένετο*" is the same as that which describes the creation of all things by the Word. But the phrase is different, and seems to have been purposely shaped to distinguish between the nature of the Word and the nature of John. But John also had a divine mission; he was sent not "by" but "from" God. It is the same word from which "apostle" is derived. His "name was John." In other Gospel narratives he is called "John the Baptist," here simply "John," which means "grace," or in its longer form "Johanan," "Jehovah loves," or "is gracious." This may indicate that the writer knew John before he gained his public title of Baptist.

COMMON VERSION.	REVISED VERSION.
6 There was a man sent from God, whose name *was* John.	6 the darkness [1] apprehended it not. There came a man, sent from God, whose name

[1] Or, *overcame*. See ch. 12:35 (Gr.).

7. the same came for a witness] "The same" means John the Baptist. He was not only a forerunner, but a "witness." "Witness" is a favorite word in this Gospel. The Greek root word occurs 47 times in it, and 35 times in the other writings of John. Of what was John the Baptist to witness? Concerning the light. Why was he to witness thus? "That all might believe through him." Clearly this means that all might believe on Christ through the witness of John. The other evangelists tell of John's mission, which was to preach the baptism of repentance. But repentance of sin is the first step toward believing. Thus the account of John the Baptist's work in the other Gospels agrees with that given here. He was to witness for Christ, that men by repentance might come to a believing state.

8. He was not that [the] light] This verse gives a further reason for introducing John. The emphasis is on "he." Some had mistaken John for the Messiah. "He was not the light." He was a witness; he bore witness to the light. Particular instances of his witnessing are given in vs. 29, 35, 36. The writer does not aim to point out any superiority of Jesus to John, but rather to declare explicitly that John was not the light, the Messiah. Yet, he goes on presently to show that Jesus was the true Light; John the Baptist testified to this, so that a door of belief was opened to every man. Did every one enter? This is answered in vs. 9–11. The object of John's mission was to lead "all" to believe. But Israel did not believe; "they that were his own received him not," v. 11. His mission the world pronounced a failure. His witness was mighty; the multitudes flocked to his baptism; some believed; the great multitudes in Israel settled back into unbelief. The light was there, but the darkness apprehended it not.

9. There was the true light] So the text of the Revised Version reads. But in the margin it reads: "The true light, which lighteth every man, was coming into the world." There is the same ambiguity in this verse in the Greek, that appears in English: 1. "Coming" may be connected with man, as in the Common Version; so Meyer holds. Then it means that every man coming or born into the world, the true light might lighten. Or, 2. "Coming" may be connected with light; making "*even the light* which lighteth" the contingent clause, as in the text of the Revised Version. Then it means: The true light coming (just then coming) into the world, lightens every man. Or, 3. "Coming" may be taken as expressing a near future act of light, as in the margin of the Revised Version. Then it means: The true light which was destined to come, or was on the point or act of coming into the world, lighteth every man. So Godet in the third edition of his Commentary holds. But the second interpretation seems consistent with the con-

COMMON VERSION.	REVISED VERSION.
7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.	7 was John. The same came for witness, that he might bear witness of the light, that all
8 He was not that Light, but *was sent* to bear witness of that Light.	8 might believe through him. He was not the light, but *came* that he might bear wit-
9 *That* was the true Light, which lighteth every man that cometh into the world.	9 ness of the light.[1] [1]There was the true light, *even the light* which lighteth [2]every

[1] Or, *The true light, which lighteth every man, was coming* [2] Or, *every man as he cometh*

text, and the historical present used in v. 5. He was the "true" light, not as in contrast with a "false" light, but with some inferior or derived one. He was the source of light, the "real light," because the possessor of absolute life and the power to create life. It was not reflected, but self-existent light, and in that sense the "true," the real light. This Greek word for "true" is used 28 times in the New Testament; 23 times by John and 5 times in the epistle to the Hebrews.

10. He was in the world] This may be taken in a double sense; the light or Word was in the world when John was bearing this witness; then the Word was in the flesh. So Meyer and Weiss. But this meaning is quite out of harmony with the next clause, "and the world was made through him," which clearly carries us back to an earlier period. Hence the first clause must refer to that presence and power of the Word or Light which was manifest in the universe through the work of creation, as the second clause more explicitly states. In this view the evangelist carries the thought backward, first to the immanence of the light in the universe sustaining it by his presence, and next back to his act of creation, and the conception that the universe was made by him, and yet the world knew him not; did not recognize him. The grammatical forms are peculiar; "him" a masculine pronoun refers back to "light," a neuter noun. This anomaly is explained by the fact that light is personified and made to represent the personal Word. After these historic and life-giving manifestations culminating in the visible appearance of the Word, the point which he seems to have already in mind (v. 14), the world yet fails to accept or recognize the light. A prophetic tense and sense may be attached to the clauses; the rejection being already regarded as accomplished. Compare John 3:19; 15:18.

11. He came unto his own] He was not merely in the world at large; he came into that special part of it which had been particularly prepared to receive him; that is, "unto his own." In Greek the word for "own" is neuter, meaning his own land or home, the land of the chosen people of God. But "they that were his own received him not." See revised reading. Some make this rejection apply to the period before the incarnation and under the Old Covenant. It is true, his messages sent by the prophets were rejected. But the evangelist is referring to his personal coming, and again declares the fact of the rejection of the personal Christ. Israel did not receive the personal Light: God's own people did not acknowledge the Christ.

12. But as many as received him] The multitude of the Jewish people rejected Jesus, but not all. Some received him. With them, the nucleus of a godly household or family was formed. They were granted the

COMMON VERSION.	REVISED VERSION.
10 He was in the world, and the world was made by him, and the world knew him not.	10 man, coming into the world. He was in the world, and the world was made through
11 He came unto his own, and his own received him not.	11 him, and the world knew him not. He came unto [1] his own, and they that were his
12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:	12 own received him not. But as many as received him, to them gave he the right to become children of God, *even* to them that

[1] Gr. *his own things.*

right to become the children of God. See revised reading. The world had lost its knowledge of God. The race had departed from God; were all prodigals, wanderers from the Father's house. But those who received the life and light coming into the world, were restored to the family. They became "children of God." Elsewhere they are "sons of God" but by adoption. Here they are *τέκνα* "children," indicating the new birth, and an actual spiritual childship with God as their spiritual father. Thus John presents the actual filial relationship of believers to God, in consequence of a spiritual birth. Paul presents sonship from the *legal* side by adoption, including, however, the idea of a new creation. See 2 Cor. 5 : 17; Gal. 6 : 15. The evangelist further defines who are meant by "received him," that is, "them that believe on his name;" name standing for the essence of the being and the sum of the qualities of him who is signified by it. John 3 : 18; 20 : 31.

13. born, not of blood, nor of the will of the flesh] The spiritual change, called birth, which is more fully explained in Chap. 3 : 1–21, is here declared to be not of any possible form of human power, but of the will of God. The negative declaration is threefold, rising to a climax. (The Greek is not *οὔτε* "not" but *οὐδέ* "nor yet.") The Jews boasted that they were Abraham's children, and vainly believed that every child of David or of Abraham would be reckoned with the people of God. But John declares that believers in Christ are not made what they are spiritually, "of blood," that is, by being of the blood of David or of Abraham, not by natural birth, though they be of godly parents. Nor yet can one become a child of God by the desires of his flesh or of his natural affections, however amiable they may be. Rom. 8 : 8. A natural man is of fleshly or worldly nature and cannot make himself spiritual. 1 Cor. 2 : 14. Nor yet can he become so by the desire or will of his noblest nature, nor by the will, or the good acts of man, whether saint, priest, or pope. Grace to renew the heart is not inherited; spiritual life in Christ comes not by descent; one cannot change his own heart; nor can any other human power change it for him; it is of God alone. The three members of the negative are well stated by Schaff: "1. not of blood, but of the seed of God, 1 John 3 : 9. 2. nor yet of the will of the flesh, but of the Spirit, John 3 : 6. 3. nor yet of the will of man, but of the will of God. James 1 : 18; Eph. 1 : 5." So man repents, God pardons; man consents, God renews. Christ also gives life which enlightens man. Believers are begotten of the divine will: God is their spiritual Father.

14. the Word was made flesh] This Word who was with God and was God, "became flesh." See revised reading. Flesh is placed in contrast with spirit. He was spirit; he became flesh. He partook of human nature in

COMMON VERSION.	REVISED VERSION.
13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.	13 believe on his name: who were [1] born, not of [2] blood, nor of the will of the flesh, nor of
14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.	14 the will of man, but of God. And the Word became flesh, and [3] dwelt among us (and we beheld his glory, glory as of [4] the only begotten from the Father), full of grace

[1] Or *begotten* [2] Gr. *bloods.* [3] Gr. *tabernacled.* [4] Or, *an only begotten from a father*

its completeness. Rom. 1:3; Heb. 2:14–17. He did not cease to be God, divine, when he became man. He was the Word plus human nature. He was still God in the flesh. It was not strictly a transformation of one into the other. It was rather the divine Word putting itself into human nature, a transference, not a transformation. Yet the union was so complete as to make one person. The union of Christ with human nature, making the God-man, is one of the greatest mysteries of the Christian religion. We accept it as a profound doctrine of faith; we do not attempt to explain or define it, or comprehend it. To claim fully to understand the mystery, would be equivalent to a claim to understand the Infinite.

dwelt among us] The Greek is "tabernacled among us" the reference being clearly to the appearance of the divine presence in the tent of the wilderness. Ex. 40:34; 2 Sam. 7:6. This can scarcely have reference to a temporary dwelling in the flesh. It is not merely the transitory nature of the abode. "The tabernacle of God is with men," Rev. 21:3, which implies a permanent abode. The "us" means the witnesses; among the Jews as the next clause shows.

we beheld his glory] John was one of the three who beheld the transfiguration. Matt. 17:1. The glory of that indescribable scene would often recur to him. But his thought here cannot be limited to the transfiguration. We must give it a broader signification. That glory shone forth in all the works and words of his earthly life. Compare what John says of the effect of the first miracle in Cana of Galilee. "Jesus . . manifested his glory," 2:11. And again, "the glory which thou hast given me I have given unto them." John 17:22. Revised Version.

only begotten of [from] the Father] The margin reads, "only begotten from a father." The articles are not in Greek. Their absence, however, probably indicates that the nouns are used as proper names, or to designate single beings of their kind. Compare Winer's Greek Grammar, § 18. This is the first notice of sonship. Hitherto the thought has centered about the Word and his attributes. Now the idea of the Divine Sonship is introduced. And "from the [a] Father" indicates also a mission: he was sent from the Father for a special work.

full of grace and truth] The Word that became flesh was full of grace and truth. Grace is set over against law and justice. Grace expresses a full revelation of God in favor and love toward men. Truth stands for that divine wisdom of God which Christ revealed to man in bringing everlasting life and light to believers. It is a reflection of the Old Testament thought of love and righteousness blended. Thus the Psalmist tersely blends the two: "Mercy and truth are met together; righteousness and peace have kissed." Ps. 85:10. The Word had all these pre-eminently manifested in his person.

15. John beareth witness] Again the writer recurs to the thought in

COMMON VERSION.	REVISED VERSION.
15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.	15 and truth. John beareth witness of him, and crieth, saying, [1] This was he of whom I said, He that cometh after me is become

[1] Some ancient authorities read (*this was he that said*).

vs. 6, 7, in respect to the witness of John the Baptist. This witness was explicit. This person was he of whom I spake. The general scope of the Baptist's testimony is here given. When it was given, Jesus had appeared and entered upon his work. This may explain the past tense, in which the testimony is stated.

He that cometh after me] It is not easy to express the meaning of this testimony. Literally it may be rendered, "Who behind me coming before me became, because first of me he was." Or, to put it into idiomatic English: "He who cometh behind me, hath become before me, because he was first of me," or "in regard of me." He came in the flesh behind me, but he hath become before me. That is, Jesus appeared on earth after John the Baptist, but he was before him, in time (and in rank also), because he was with God in the beginning. He preceded John because he existed before him. This explains the nature of the paradox. He was "first" absolutely and must be "before me."

16. of his fulness we all received, and grace for grace] See revised reading. Literally, "Because out of his fulness we all received." The receiving was a continuous act. "We all" refers back to "as many as received him," the thought first stated in v. 12; for that these are the words of the evangelist, and not of John the Baptist, is the prevailing view among modern scholars. The writer describes the personal gracious experiences of believers. The Word was "full of grace and truth;" of his fulness John and the whole company of believing disciples received. What were the blessings received? "Grace for grace." This does not mean merely nor exactly "grace upon grace," for then we would have expected "ἐπί," not "ἀντὶ." The thought is rather, that as grace is properly used, more grace is added. Comp. Eph. 2:7; Jas. 4:6.

17. law . . Moses; . . grace and truth . . Jesus Christ] An added ground for the argument is given: because the law, meaning all the Old Testament economy and blessings, the moral and ceremonial law, came through Moses; grace and truth came through Jesus Christ. Now for the first time the writer mentions Jesus, and identifies him with the Word and the only begotten Son of God. But notice the different verbs used; the law "was given:" grace and truth "came," literally "became," "was begotten," for it is the same root word as that rendered "begotten" in the next clause. Jesus Christ is the source of grace and truth to man. He brought saving grace, salvation to man, for he was the truth. John 14:6. The evangelist therefore gives him his great historical name Jesus Christ, the Man-God, and God-Man.

18. No man hath seen God at any time] With a severe literalism

Common Version.	Revised Version.
16 And of his fulness have all we received, and grace for grace.	16 before me: for he was [1]before me. For of his fulness we all received, and grace for
17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.	17 grace. For the law was given through Moses; grace and truth came through Jesus
18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.	18 Christ. No man hath seen God at any time; [2]the only begotten Son, who is in the bosom of the Father, he hath declared *him*.

[1] Gr. *first in regard of me.* [2] Many very ancient authorities read *God only begotten.*

this may be rendered, "No man hath ever yet seen God." In divine appearances of Old Testament times the glory of God was seen, but not God. Moses sought to see God's glory, but was answered, "Thou canst not see my face; for there shall no man see me, and live." Yet God made his goodness to pass before Moses. Ex. 33:19, 20. All the expressions of "face to face" in reference to appearances of God must refer to his glory, goodness, or manifestations veiled in some human form, as that of Jacob and the angel at Peniel, Gen. 32:30, or as Jehovah speaking to Israel in a voice they heard, Deut. 5:4. Neither of these, nor like passages, teach that man has seen the very being or essence of God. Spirit is not visible to mortal eyes. The evangelist does not say "the God" as if it referred to the divine person of Christ. But he explains who has seen and revealed him to man. Although Moses had no infallible, intuitive knowledge of God; the Word, the only begotten Son, had such knowledge.

the only begotten Son] The Greek reading varies here, and has been much discussed. The chief facts are: "only begotten Son" as in the Received text is sustained by manuscripts A. C^3 Δ and by Alford, Scrivener, Tischendorf and many others, and ably defended as the true reading by Ezra Abbot. "God only begotten" is the reading of the Vatican, Sinaitic, and some other manuscripts, and followed by Tregelles, Westcott and Hort, Harnack, Weiss and others. The early fathers are about equally divided upon the question, which derives importance from its theological bearing. The evidence for "Son" as the textual reading was too strong for the Revisers to change, though they say in the margin that many ancient manuscripts read "God only begotten." The true reading must be counted an unsettled question. In fact, if the marginal reading is the true one, it would be only one among many texts which support the Trinitarian view, that Jesus is God. "In the bosom of the Father," is intended to express the tenderest and closest intimacy. See Prov. 8:30. It conveys the highest and closest unity. Thus he alone is competent to declare the perfections and glories of the Father.

SUGGESTIVE APPLICATIONS.—1. Christ the Word is the Creator of all things. 2. He is absolute, self-existent life. 3. He also is the source of all true life and light. 4. Without Christ, man is in death and darkness. 5. The greatest man was a witness for Christ. Matt. 11:11. 6. Christ became flesh to redeem man from sin. 7. He dwelt among men and manifested his glory by his words and works. 8. The world did not receive him; men's hearts were in darkness. 9. Those who received him were given power to become the children of God. 10. This new life is not of man, but from God. 11. Christ alone can reveal God to us. 12. Grace and truth come to us by him. 13. He can reveal the mystery of Godliness to our souls.

JOHN'S TESTIMONY FOR CHRIST TO THE JEWS. 1:19–34.

JUDÆA, 26 TO 27 A. D.

The introduction to the Gospel now glides more completely into the narrative. Indeed the latter began to blend with the former at v. 15. There is no sharp line between the two at any point. Principle and illustration blend in

perfect harmony throughout this matchless opening of John's Gospel record. He now states, 1. John's answer to the Jews respecting himself and Christ, vs. 19–28. 2. He points out Jesus as the Lamb of God, vs. 29–34. 3. He directs Peter and another to Jesus, vs. 35–42. 4. Jesus reveals himself to Nathanael, vs. 43–51.

19. John, when the Jews sent] "This is the record," or better, "the witness of John when the Jews sent priests and Levites unto him from Jerusalem to ask him, Who art thou?" The "And" connects this statement closely with what precedes. John the Baptist having been introduced in v. 6 and his testimony mentioned in v. 15, the evangelist now states more fully the nature of that testimony and how it was given. It was when the Jews sent priests and Levites, persons of authority among them from Jerusalem, unto John at the Jordan near Bethany, v. 28 (not Bethany of Mt. Olivet), where he was preaching and baptizing. This official delegation (possibly, but not surely from the Sanhedrin) asked John plainly, "Who art thou?" The startling nature of his appearance, and of his preaching, insisting upon a thorough reformation of life, led them to think he must be some divine messenger. They wanted to know not merely his authority, but which of the expected messengers from Jehovah he claimed to be.

20. he confessed, and denied not] John frankly stated his own character, and did not deny the Christ by claiming to be the Messiah; or it may mean, he denied not his own work; but the first is better. The sum of his declarations, made repeatedly, we may believe, and with emphasis, was "I am not the Christ."

21. What then? Art thou Elijah?] If not the Christ: What then? Are they right who say you are the forerunner? Art thou Elijah? meaning the Tishbite, the actual person of the old prophet, whom they wrongly imagined would personally reappear to usher in the reign of the Messiah. But in answer to this erroneous idea John said plainly, "I am not" that Elijah. The early fathers, as Jerome, Chrysostom and Augustine, held that there were two Elijahs, corresponding with the two advents of the Messiah: 1. John the Baptist, in the spirit and power of Elijah; 2. Elijah the Tishbite, who shall herald the second or judicial advent of Christ. Whether this view be correct, or not, it is certain that John the Baptist was the forerunner, in the spirit and power of Elijah. See Matt. 17:10–13.

Art thou the prophet?] Some ancient MSS. omit the article before prophet: then it would read, "a prophet art thou?" But the other is the prevailing reading and implies some particular prophet whom the Jews were expecting; hence "that prophet" as the Common Version renders it. What

COMMON VERSION.	REVISED VERSION.
19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?	19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou?
20 And he confessed, and denied not; but confessed, I am not the Christ.	20 And he confessed, and denied not; and he
21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.	21 confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the

particular prophet did they look for? The usual answer is, the prophet to whom Moses referred in Deut. 18:15, 18. But this prophecy was applied to the Messiah himself, see Acts 3:22. And John had already positively denied that he himself was the Messiah. From Matt. 16:14 it seems clear that Jeremiah or one of the old prophets was expected also to reappear for the deliverance of Israel. To this absurd idea, John answers briefly and decidedly "No." Notice that his answers grew shorter. 1. "I [for my part] am not," implying that he knew one who was the Christ; 2. "I am not;" 3. "No."

22. Who . . . What sayest thou of thyself?] The delegation of priests and Levites had applied to him the several characters in turn which he was popularly supposed to represent, and he had denied them all. They were perplexed. So they toss their question back upon him once more, "Who art thou?" If we are not right in any of these conceptions of your person, "What sayest thou of thyself?" We must answer those who sent us. And they imply that those sending them were persons of authority, and demanded a definite answer. Alford acutely remarks: "they ever ask about his *person;* he ever refers them to his office."

23. I am the voice] He is the voice crying in the wilderness, Is. 40:3. This prophecy, which the synoptic Gospels apply to John the Baptist, he here applies to himself. Perhaps the other evangelists knew of and followed the Baptist's own declarations of himself in their record. "Make straight the way of the Lord" was a prophecy understood to apply to the Messiah. They could not mistake John's claim to be a herald of the Christ.

25. Why then baptizest thou?] This question appears to have been asked by a part of the delegation only; those specially representing the Pharisees, v. 24. It is not likely that this refers to a new delegation. They were more strict interpreters of the law relating to washings and purifications. It was natural for them to raise this question. Had he been the Messiah, or Elijah, or the prophet, they would not have raised it. Moreover, it is clear that the Jews were acquainted with baptism as a religious ordinance. They make no objection to this form of purification; they object only to John's authority to administer it, unless he was the Messiah, Elijah, or the prophet. . . . The Jews believed that Elijah at his coming would settle questions respecting purification; would decide between clean and unclean. See Talmud, *Treatise Kiddushim.*

26. I baptize with [in] water] John now adds to his former answers,

COMMON VERSION.	REVISED VERSION.
22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?	22 prophet? And he answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent
23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.	23 us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as
24 And they which were sent were of the Pharisees.	24 said Isaiah the prophet. [1] And they had
25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?	25 been sent from the Pharisees. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?
26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;	26 John answered them, saying, I baptize [2] in water: in the midst of you standeth

[1] Or, *And* certain *had been sent from among the Pharisees.* [2] Or, *with*

a more full explanation, not of his *person*, but of his *mission*, and sharply distinguishes between the person and mission of the Christ. The latter point is more fully related in Matt. 3 : 11, 12. John implies that his baptism is a sign of some higher spiritual act, which the mysterious person standing in their midst, but unknown to them, would confer. What that "mightier one" would do, we learn from the other evangelists. Matt. 3 : 11; Mark 1 : 8; Luke 3 : 16, 17. The Coming One was of such an exalted character that John counted himself unworthy to do the lowest service for him, even to unloose the string of his sandals.

28. where John was baptizing] These things were done in "Bethabara," so reads the Common Version, an old reading suggested or supported by Origen, although he virtually admits that the prevailing reading was "Bethany," as adopted in the Revised Version. This was not Bethany on Olivet, but one in the valley of the Jordan, which later explorations suggest was located either about 24 miles north of the Dead Sea, or more probably about 12 to 15 miles south of the Sea of Galilee. Some, as Caspari and Milligan, however, place it north of the Sea of Galilee, which seems improbable. Conder thinks he found evidences of the existence of a region or district of this name "Bethany," east of Jordan, located about centrally between the Sea of Galilee and the Dead Sea. See Pal. Mem., Special Papers, p. 135. Trelawney Saunders, in a Map issued by the Palestine Exploration Society, locates Bethany east of Sepphoris. John was baptizing there and, as other evangelists say, great multitudes flocked to hear him, and to be baptized by him in the Jordan confessing their sins. His mission and work was to witness and prepare the way for the Christ.

29. Behold the Lamb of God] The delegation of priests from Jerusalem seem to have departed without inquiring more definitely about the mysterious One, who had come after John. The next day John seeth Jesus coming, and exclaims to those about him, "Behold the Lamb of God, who taketh away" or "beareth the sin of the world." This testimony is so explicit that it presupposes a later period than that referred to in v. 31. What does the Baptist mean by the "Lamb of God?" Clearly he refers to Christ; but what character or office of Christ has he in mind? In Isa. 53 : 7 there is a reference to the Messiah submissive as a lamb to suffering, but that sense does not perfectly fit here. In the Mosaic ritual there is frequent mention of a sin-offering, but it was usually from the herd, as on the great day of atonement; and only occasionally (not by preference as Tholuck holds) it would

COMMON VERSION.	REVISED VERSION.
27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.	27 one whom ye know not, *even* he that cometh after me, the latchet of whose shoe I
28 These things were done in Bethabara beyond Jordan, where John was baptizing.	28 am not worthy to unloose. These things were done in [1] Bethany beyond Jordan, where John was baptizing.
29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.	29 On the morrow he seeth Jesus coming unto him, and saith, Behold the Lamb of God, that [2] taketh away the sin of the world!
30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.	30 This is he of whom I said, After me cometh a man who is become before me: for he

[1] Many ancient authorities read *Bethabarah*, some *Betharabah*. [2] Or, *beareth the sin*

seem, was it a lamb. See Lev. 4 : 3, 32, and Ex. 29 : 14. The Baptist referred to the lamb as a sacrificial victim in general, but more especially to the passover-lamb. He was to "bear" the sin of the world. This looks like a reference to the offering for sin on the day of atonement. It at least suggests the world's Passover-lamb, whose blood applied to our hearts would shield us from the just judgment to which sin exposed us. The Greek word rendered "taketh away" or "beareth" is found about a hundred times in the New Testament. In over 80 places the Authorized Version renders it "take," "take away" or "take up." The Revised Version also renders it "bear" or "beareth" rarely. Verse 30 is a repetition of v. 15, where the words are explained.

31. I knew him not] To what period in the past does he refer? In what sense are we to understand this phrase? It cannot refer to the moment of his baptism; for then John said, "I have need to be baptized of thee, and comest thou to me?" See Matt. 3 : 14, which implies that he knew him then, as a holy person, and apparently as the Messiah, though the latter is not a necessary inference. If he did not refer to that period, he could not certainly have meant any later one, for after the baptism John recognized Jesus, v. 33. It must then refer to some earlier period. In what sense? That he absolutely knew not Jesus? This seems improbable. The close relations of Elisabeth and Mary make it difficult to suppose that John and Jesus were strangers to each other. Godet urges that they were strangers, but his argument is unsatisfactory. The meaning of John then must be, that at some earlier period than the one on which he here spoke, he did not *recognize* Jesus as the Messiah. But the fact was clearly revealed to him at the baptism, since he saw the Holy Spirit descend upon him. Compare v. 33 with Matt. 3 : 14. Moreover John adds that he knew of the prophecy, and for that reason he came baptizing with water. He understood his mission, which was to prepare the way for the Messiah, who John was assured would speedily be made manifest to Israel. For this reason he began his reformatory mission of repentance, even before he had recognized the person of the Messiah. He declared the necessity of forsaking sin, and preached the baptism of repentance that the Christ might be revealed to the heart. Indeed, there was a popular belief, which is mentioned by Justin, that the Messiah would not be known until he was anointed by Elijah. *Dialogues*, Chap. 8.

32. John bare witness] Notice the revised reading, "bare witness, saying, I have beheld the Spirit descending as a dove out of heaven." This witness was after the baptism of Jesus, the period apparently at which all

Common Version.	Revised Version.
31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.	31 was [1] before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing [2] in
32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.	32 water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him.

[1] Gr. *first in regard of me.* [2] Or, *with*

this testimony was given. Compare the accounts in Matt. 3 : 13–17; Mark 1 : 9–11; and Luke 3 : 21, 22.

33. he that sent me] John solemnly repeats that he did not know, that is, did not recognize the Messiah in Jesus at first, but states how he was assured of his real character, and how he identified his person. The same one who sent him to baptize gave him a sure sign, as he states in this verse. Notice the revised reading: "Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit." This account implies the baptism of Jesus as narrated by other evangelists, though it is not expressly stated in this Gospel. Before the baptism of Jesus, John had said to the multitude, "I indeed baptize you in water unto repentance . . . but he that cometh after me . . . shall baptize you in the Holy Spirit and *in* fire." Matt. 3 : 11, Revised Version. So John understood this to point out the Messiah. And hence he adds as in v. 34: "I have seen, and have borne witness that this is [not "was"] the Son of God." Revised reading. The "Son" here presents the same relation of Jesus the Christ to the Father as had already been stated in vs. 14 and 18. There is also a clear reference to the heavenly attestation of Christ's character at his baptism: "Thou art my beloved Son, in thee I am well pleased." Mark 1 : 11; Luke 3 : 22.

SUGGESTIVE APPLICATIONS.—1. It takes candor and courage to make a true confession for Christ. 2. "Spare neither friends nor foes to confess the truth." *Cramer.* 3. A Christian teacher should be well informed, properly authorized, and have decided and right convictions respecting the truth. 4. Teachers should be more careful to do good, to maintain the truth, than to appear great. 5. Those in power and honor, sometimes have more zeal in maintaining their honor, than in learning the truth. 6. A great teacher usually is clothed with humility. 7. The greatest and truest teachers among mankind are not always recognized. 8. God by his providence often confirms the hearts of his waiting people. 9. Those who are clear in the knowledge and experience of Christ, are usually strong in their witness for him.

JESUS MAKING DISCIPLES. 1 : 35–51.

JORDAN VALLEY IN JUDÆA. 27 A. D.

John the Baptist calls the attention of two of his disciples, Andrew and probably John, to Jesus as the Lamb of God. Andrew brings his brother Simon Peter to Jesus. The day after this, Jesus calleth Philip, and Philip bringeth Nathanael, elsewhere called Bartholomew, to Jesus. Nathanael

COMMON VERSION.	REVISED VERSION.
33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.	33 And I knew him not: but he that sent me to baptize [2]in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth [2]in the Holy Spirit.
34 And I saw, and bare record that this is the Son of God.	34 And I have seen, and have borne witness that this is the Son of God.

[2] Or, *with*

confesses that Jesus is the Son of God, the King of Israel. This is the first gathering of Christian disciples.

35. Again the next day] Or, "Again on the morrow," as in Revised Version. Mark the events on the four successive days. On the first day, the delegation from Jerusalem questioned John, vs. 19–27; on the second, John first points out Jesus as the Lamb of God, v. 29; on the third he again calls the attention of his disciples to Jesus, giving him the same title, v. 35, and two disciples of John followed Jesus, vs. 37, 38; and on the fourth day, Jesus findeth and calleth Philip on the way to Galilee, v. 43.

two of his disciples] One of the two disciples of John was Andrew, and the other is not named, but as the details here are minute, indicating an eye-witness of the events, and as this evangelist never names himself, and would not have suppressed the name of the other disciple without some good reason, it is fair to suppose that the other one was John himself. See v. 40.

36. looking upon Jesus] The Revised reading "looked" is better. It has the force of a fixed admiring gaze, as when one is recognizing a much-esteemed friend. This incident must have followed the great temptation which John does not mention. John the Baptist is preparing to transfer his disciples to Jesus. Stier supposes that Jesus was walking in silent meditation, waiting for the hour to begin his public ministry. John declares again, "Behold the Lamb of God." It is not certain that these two disciples had heard the previous announcement, v. 29. Indeed the inference is that they did not, for now, on hearing it from the hermit teacher, they leave him, to follow Jesus, v. 37. This exclamation cut the link that bound them to their former spiritual teacher and caused them to attach themselves to Jesus as the Lamb of God. They understood John to mean that here was the long-expected Messiah. See v. 29.

38. Jesus turned . . What seek ye?] They went after him in a vague hope, yet longing for more light; hesitating to question him, although their hearts went out after him. Jesus promptly turned, to meet and welcome their seeking. Yet he would have them open their hearts to him. So he asks, "What seek ye?" It is not "whom," but "what." You are seeking not a man, a person, but some unusual thing. What is it?

Rabbi . . . where dwellest [abidest] thou?] By this title, Rabbi, they confess themselves to be scholars, and that he is a teacher. "Where abidest thou?" implies a temporary lodging place, perhaps with a friend, not

COMMON VERSION.	REVISED VERSION.
35 ¶ Again the next day after, John stood, and two of his disciples.	35 Again on the morrow John was standing,
36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!	36 and two of his disciples; and he looked upon Jesus as he walked, and saith, Be-
37 And the two disciples heard him speak, and they followed Jesus.	37 hold, the Lamb of God! And the two disciples heard him speak, and they followed
38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?	38 Jesus. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, [1] Master),

[1] Or, *Teacher*

a permanent home of his own. The question also contains a delicate wish to have some personal conversation alone, in regard to his doctrine and mission. Notice that John translates the word "Rabbi," indicating that he wrote for readers who did not understand Hebrew. See also vs. 41, 42.

39. Come and see] Or, "Come, and ye shall see." They may have thought of a visit upon some other time or day; Jesus bids them come at once. It is the true Hebrew invitation which he gives. If one required to be convinced of anything, their common formula was, "Come and see." The two as promptly accepted the invitation of Christ; they came, and saw and "abode" (the same Greek word as in their question) that day. What delightful converse they must have enjoyed! The topic and details of the conversation are not recorded, but the effect of it appears in v. 41.

about the tenth hour] If John used one Roman method of reckoning time, this would mean about ten o'clock in the morning. If, however, he used the Jewish mode, the tenth hour, counting from sunrise, would be about 4 P. M. Some think the expression "that day" implies the whole or the greater part of the day, but this is by no means conclusive. In common speech it might be said if one arrived late in the afternoon, he abode there that day. The Greeks of Asia Minor, for whom John wrote used the Babylonian method of counting the day from the sunrise to sunset, and Romans also used this (besides the other mode of reckoning the day), which favor 4 P. M. as the time of the meeting.

40. Andrew, Simon Peter's brother] When John wrote, Peter had become more widely known than Andrew. But Andrew comes first to Christ, and is the means of bringing his more impulsive and active brother Peter. Andrew therefore became a disciple of Jesus before Peter, whom Rome boastfully claims as primate of the church. The other disciple was doubtless John himself. See under v. 35.

41. We have found the Messiah] Notice the Revised reading, "He findeth first his own brother Simon," which implies that afterwards he found some one else. Some suggest that Andrew sought Peter, while the other disciple sought for his brother James, and that Andrew found Peter before the other found James. This is not improbable. We know that the disciples first called were these two pairs of brothers, Matt. 4:18–21. Whether Peter was brought to Jesus upon the same day or on another, is not certain. But from v. 43, the inference is that it was the same day. This account surely reads like an earlier meeting with Jesus than that by the sea of Galilee, recorded by the other evangelists. Comp. Mark 1:16–20: Matt.

COMMON VERSION.	REVISED VERSION.
39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.	39 where abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the
40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.	40 tenth hour. One of the two that heard John *speak*, and followed him, was Andrew,
41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.	41 Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, be-

4:18–22; Luke 5:5–11, with John 1:43–46; 2:12. Notice again that John interprets the meaning of the Hebrew word Messiah for his readers, telling them it means the same as the Greek word Christ, or Anointed.

42. thou shalt be called Cephas] Peter must have been in a mood to receive the intelligence of the Messiah that his brother Andrew brought him; for he was ready to go with Andrew to Jesus. Jesus was also ready to welcome him as a follower. To impress Peter's mind, Jesus says, "Thou art Simon, the Son of Jonah" [Received Text, Ἰωάνα, or John, Greek Ἰωάννου]. But gazing intently upon him, he adds, "thou shalt be called Cephas." Again he interprets this Hebrew word Cephas, by the Greek word "Petros," or "rock." This name was applied in view not of his natural, but his future spiritual character.

Comparing these calls to discipleship, vs. 38–50, and those in Matt. 4: 18–22, notice 1. these were in Judæa, those in Galilee; 2. these appear to have followed close upon the baptism, those were later; 3. Philip and Nathanael are not named in the Synoptic Gospels; 4. here it was a simple meeting, there the call was accompanied by a miracle; 5. here it was a call to a belief in a personal Messiah, there a call to an official mission with Christ.

43. Jesus would go forth into Galilee] "Was minded to go forth," as in the Revised Version, is closer to the thought in the Greek. This morrow would now be the fourth day after the delegation from Jerusalem met John. The journey now begun ended on the third day after, see Chap. 2:1. Jesus findeth Philip. The first two disciples had sought Jesus because John had called attention to him as the Lamb of God. Now Jesus himself sought disciples. He found Philip, and saith unto him, "Follow me." This was understood to be a call to become a disciple of Jesus, who was now recognized as a teacher. It was more than a call to accompany him on that journey, as Godet, in common with some of the rationalistic schools, erroneously understands. It is certain that Philip obeyed the call, for he began to bring others to Jesus. This further proves that "Follow me" meant a a special call to become a disciple and helper, not a mere companion on a single journey. Compare similar words in Matt. 4:19; Luke 5:27; Mark 2:14.

44. Bethsaida, the city of Andrew and Peter] Bethsaida was on the north-west shore of the sea of Galilee, near where the Jordan enters that sea. Philip was "from Bethsaida," the native city of Andrew and Peter. Notice that Andrew here is named before Peter. But later, Peter and Andrew had a house at Capernaum. See Mark 1:21, 29; Matt. 8:14; and

Common Version.	Revised Version.
42 And he brought him to Jesus. And when Jesus beheld him, he said: Thou art Simon the Son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.	42 ing interpreted, [1] Christ). He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of [2] John: thou shalt be called Cephas (which is by interpretation, [3] Peter).
43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.	43 On the morrow he was minded to go forth into Galilee, and he findeth Philip:
44 Now Philip was of Bethsaida, the city of Andrew and Peter.	44 and Jesus saith unto him, Follow me. Now Philip was from Bethsaida, of the city of

[1] That is, *Anointed.* [2] Gr. *Joanes:* called in Matt. 16:17, *Jonah.* [3] That is, *rock* or *stone.*

Modern Nazareth, Looking from the Latin Church. p. 42.

Luke 4 : 31, 38. Thus the notice of the earlier call of these disciples might lead the reader to think that they were from Judæa, had not John carefully added the information in v. 44. This fixes them as Galilæans, as they appear to be in Matthew's account (4 : 18).

45. Findeth Nathanael] Philip seeks to make another disciple for Jesus in Nathanael, whose name, like the Greek Theodore, means "gift of God." He was of Cana of Galilee, John 21 : 2. He is usually identified with the apostle Bartholomew, for: 1. He is mentioned with those who became apostles; 2. Nathanael does not occur in the Synoptic Gospels, nor Bartholomew in John; 3. Bartholomew is a patronymic (Bar, son, and Tolmai, i. e., son of Tolmai) and is coupled with Philip in the apostolic list.

Moses in the law . . did write] The Greek order is peculiar in this sentence, "Of whom wrote Moses in the law and the prophets we have found." It implies that Philip and Nathanael had dwelt much upon the Old Testament prophecies concerning the Great Prophet who was to arise in Israel. Philip says we have found him in Jesus of Nazareth, the son of Joseph. There is a half hint at some previous knowledge of Jesus in the form of this message to Nathanael. See also Matt. 21 : 11.

46. Can any good thing come out of Nazareth?] The "good thing" refers naturally to the expected prophet of whom Philip had spoken. For prophecy had not mentioned Nazareth but Bethlehem as the birth-place of the coming king. Indeed Nazareth is not named in the Old Testament. Hence Nathanael expresses surprise that so great a good should come from a place not named in the Scriptures, and withal a town so small and obscure as Nazareth. There may have been a tinge of local jealousy in the question, since Nathanael was from the neighboring town of Cana, but it is small warrant for understanding that he referred to the town in contempt because of a bad moral reputation. "Nazarene," as a term of reproach among the Jews, came later. Philip's answer was short, sensible, direct, "Come and see." To those who question the goodness and value of Christian religion, the disciples may well say, "Come and see." Visit lands like the Sandwich Islands and Madagascar, reformed and saved by Christian missions in our time; and learn the power of Christ to save men and lift them from the depths of ignorance and vice.

47. Israelite . . in whom is no guile] It is evident from the narrative that Nathanael quickly obeyed the call of Philip. He is ready to test the correctness of Philip's statement, improbable as it appeared to him. His mind was open to the truth; he was ready to gain new truth, or to have

COMMON VERSION.	REVISED VERSION.
45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.	45 Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the
46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.	46 son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.
47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!	47 Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in

any misconceived ideas corrected. Jesus saw Nathanael coming, and with clear knowledge of his character, said, "Behold an Israelite truly, in whom is no guile!" The children of Jacob "the supplanter," might be children of guile, for he was a supplanter. But here is one free from it, a true Israelite. Ps. 32:2; 34:13.

48. Whence knowest thou me?] This shows the guileless spirit of the man. He does not see how Jesus could know anything about him. He wishes to know from whom Jesus gained his information. There is a brusque sincerity about the question that commends the questioner. The answer is as simple and direct as the question. "Before Philip called thee, when thou wast under the fig tree, I saw thee." The answer implies that the place was not now in sight. As the fig tree represents the quietness of home, study, or meditation, it has been supposed that Nathanael was there alone, that he might have devout meditation and prayer relating to the kingdom of God and the coming Messiah. This would explain his remarkable confession. Since no human heart knew of his secret retirement, nor his thoughts, this revelation of Jesus would tend to convince him that such knowledge could only come to a prophet.

49. Son of God . . King of Israel] This searching revelation of his heart and the sympathy shown with it, compelled Nathanael to make the double confession. It springs from the heart of one who had devoutly studied the Old Testament. These two thoughts of the Son of God and the King of Israel appear together in Ps. 72. The first title indicates Messiah's relation to God, the other to God's chosen people. "Son of man" in v. 51 is the complement of the other two titles.

50. thou shalt see greater things] It is not necessary to begin this verse with a question. It reads well to say: "Because I said unto thee, I saw thee underneath the fig tree, thou believest." The knowledge that Jesus had shown he possessed about Nathanael, seemed to be divine, and led him to believe. This was to be but the beginning of a progressive revelation of Christ-like truths to Nathanael. Greater things were to come. What were they?

51. Verily, verily . . heaven opened] This double "Verily" is characteristic of John's Gospel. It is found about twenty-five times. The "Amen"="Verily" is used singly about fifty times in the Synoptics, but the double form appears only in this Gospel. It is a mark of the certainty of

COMMON VERSION.

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

REVISED VERSION.

48 whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast un-
49 der the fig tree, I saw thee. Nathanael answered him, Rabbi, thou art the Son
50 of God; thou art King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater
51 things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

the thing mentioned; it is spoken with conscious assurance. "Ye shall see" literally "the heaven that has been opened, and the angels ascending and descending upon the Son of man." The figure is drawn from the vision of Jacob's ladder, Gen. 28. But to what event that Nathanael would behold does it allude? This has been variously answered. Some refer it to the transfiguration, but Nathanael was not a witness of that scene, nor were angels visible to those who did see it. Besides Jesus made the same prediction at his trial, Matt. 26 : 64; Mark 14 : 62; Luke 22 : 69. Some refer it to the agony in Gethsemane, but Nathanael did not witness this: others refer it to the ascension, but there was no descent of angels in the manner this passage seems to describe. If it is to be taken in a literal sense, it must refer to some scene unrecorded or unknown. The similarity of language leads one to infer that the same thing is meant in Matt. 26 : 64 and parallel texts. "Hereafter" is omitted in the Revised Version. Recent interpreters regard it as describing that free access to God and heaven, opened by the finished work of the Redeemer. It may also describe the actual ministry of angels to the saints. See Heb. 1 : 13, 14. "Son of man" is a title Jesus applied to himself frequently. Ezekiel uses it, thus contrasting humanity with divinity, or divine power. Thus while John calls him the Word; John the Baptist, the Lamb of God; and Nathanael, Son of God, King of Israel: by the title, "Son of man," Jesus declares his close sympathy with human nature, the perfect ideal man. The Greek is *ἀνθρωπος*, not *ἀνήρ*, meaning man in the widest sense, not man as an individual, nor man as distinguished from woman. His relation is to the entire race without regard to color, sex, or race.

Suggestive Applications.—1. John the Baptist points his pupils to Christ. 2. Jesus welcomes those who seek him. 3. They find delightful communion with the Lord. 4. Having found Christ, our first work is to bring others to him. 5. The followers of Christ gain in faith and numbers by personal work for him. 6. Bring our nearest friends first, as Andrew brought his brother Peter. 7. Men are to be prepared for the call of Christ; study of the Old Testament is one form of such preparation. 8. If one has doubts, urge that he "come and see" Christ. 9. Using the privileges we have, opens the way for greater ones to come to the soul.

The Marriage in Cana. 2 : 1–11.

Cana in Galilee. February, A. D. 27.

The Word, who made all things, became flesh, and in the flesh gives proofs of his creative power. The mastery over nature appears not as a mere exhibit of power, but for holy and righteous ends. Human ignorance is to be enlightened, and weak faith to be confirmed. We reasonably expect divine communications to be attended by the miraculous, that is, something *super*-natural, though not *contra*-natural. This power Jesus first shows in a home circle, at a feast of pure wedded love, thus sweetening and sanctifying domestic joys, and associating family life with the very foundations of our holy religion.

If asked to select a miracle of Jesus that "manifested his glory" (v. 11) in an especial manner, we would hardly select the making water into wine. The raising of Lazarus, the feeding of five thousand, or the calming of the storm, would appear to reveal the divine power and glory in a more marked manner to the world.

How does this miracle of Cana manifest forth Christ's glory? It is suggested by F. B. Meyer and others that it does so by showing that true religion is consistent with ordinary life and the usual processes of nature. It also taught us meekly to wait for God's time to act, thus glorifying God by our increased faith. Thus one immediate effect of the miracle was that the disciples believed on him. But see also under v. 11.

Usually the parents arranged the marriage with or without the consent of the couple. There might be several "engagements" before betrothal. The latter lasted about a year, and was as sacred as marriage itself. If a girl was of age her consent was required by the Talmud.

The Armenians are now said to follow the ancient Jewish practice more closely than other eastern sects. They celebrate the marriage feast at night, often at midnight, but at church rather than in a private house, as of old. The church is brilliantly illuminated. The bride goes to the church with women bearing torches, and following the bridegroom, who is also accompanied by friends and boys bearing torches. The bride and groom enter the church, kneel side by side for a prayer, then advance to the altar. The priest performs a ceremony for an hour in the old Armenian tongue, understood by neither bride nor groom. Then their heads are tied togetlier to signify their unity. After this they go to the bridegroom's house for a midnight feast, and usually a dance, the guests forming a circle about the new couple, dancing, while the groom scatters small coins about the room for the young to pick up. See Basmajian's "Religious and Social Life in the Orient."

Among the Moslems, Jews and other non-Christian peoples the rites differ widely from those prevailing among Oriental Christians.

In Syria and Palestine marriage feasts last from three to thirty days, according to the means and social position of the parties. Says Mr. John Tannous Haddad, himself a native of Damascus and a learned Syrian: "Invitations are sent out far and near to relatives and acquaintances, and 'open house' is kept during all the period. Any person who may have been accidentally overlooked, and therefore not bidden, and even a passing stranger, is usually made welcome.

"The most honored guest is usually made 'master of ceremonies' (ruler of the feast). He sits in the foremost place to welcome guests and properly to entertain them. The host does not sit among them, except for a few minutes now and then, but is engaged in seeing to the arrangements for the comfort and pleasure of those present.

"Among Jews and Christians in Syria wine is counted a necessity at most if not at all marriage feasts. It is also a marked fact that the custom of serving the good wine at the beginning of the feast and the poorer kind near the end still prevails. Since all are welcome at such feasts, the host does not know in the beginning how much will be wanted, and the supply often runs out."

View about Cana of Galilee.

1. the third day] The third day from the last incident mentioned in Chap. 1 : 43–51. If Bethany on the Jordan was east of Scythopolis, it would be a journey of about 25 miles from that place to Cana in Galilee and easily accomplished within two days.

marriage in Cana] More exactly there was a marriage feast in Cana of Galilee, now known as *Kefr-Kenna*, lying between 4 and 5 miles north-east of Nazareth. The village has two churches, one Greek, the other Latin, and both claim to be on the site where the marriage took place. It was called "Cana," meaning "reed," doubtless from the reeds growing on the marsh below the town. "Of Galilee" was added either to distinguish the town from another of the same name on the borders of Phœnicia, or it may be to mark the district, as if it were said, this first manifestation of Jesus was in Galilee. With singular tenderness the writer adds, "the mother of Jesus was there." What associations must have been brought to John's mind as he wrote this! How it recalled his care for Mary in her advanced years, and the loving words with which Jesus on the cross committed the care of his mother to John! See John 19 : 26, 27.

2. Jesus was called [bidden] The disciples were invited because they were disciples of Jesus. The narrative centers about him. He accepts. The Founder of Christianity promoted and sanctioned the duties and joys of domestic and married life. He takes delight in the home and its social festivities. He honors by his presence a marriage feast, and the purity of family life. Asceticism receives no favor from the example of Christ. He would have our homes sanctified by pure wedded love and domestic friendship.

3. the mother of Jesus saith . . They have no wine] The wine failed: perhaps from the presence of unexpected guests, or from the long continuance of the feast. If we suppose that the disciples were unexpected, or that being invited, it was known that Jesus and his followers were far off in the Jordan valley and so their return scarcely looked for, they may have been unintentionally the cause of the failure. This would be a strong reason for an appeal to Jesus, under the impression that he could in some way provide a relief from the mortification of the family. The reply leads to the inference that she had in mind the exercise of a hidden power, never before manifested, it is true (v. 11), but which was forecast by the events at his birth, presentation in the temple, and baptism.

4. Woman, what have I to do with thee?] This form of expression is Oriental, and not essentially wanting in respect or kindness as the English rendering makes it appear. Homer makes Priam address Hecuba his queen in

COMMON VERSION.	REVISED VERSION.
CHAP. II.—And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:	
2 And both Jesus was called, and his disciples, to the marriage.	2 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus 2 was there: and Jesus also was bidden, and 3 his disciples, to the marriage.
3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.	And when the wine failed, the mother of Jesus saith 4 unto him, They have no wine.
4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.	And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come

similar phrase. Yet it was intended to check the mother's forwardness in attempting to guide Jesus in his public work. It was a firm but kind reminder that he was not to be subject to any human will in his work. By "mine hour is not yet come" he seems to have reference to his revelation to the world as Messiah. And if this was also in the mind of the mother, then the drift of the remark and the occasion of it are made obvious.

5. saith unto the servants] The Greek for "servants" is not the usual word meaning "slave," nor the common one for hired servants, but it is the same one from which the English "deacon" comes. The "servants" or "deacons" may therefore have been friends of the family, possibly the disciples of Jesus, as Prof. Reynolds suggests. But the latter is not very probable, since that would render her charge to the servants needless. She accepts the answer of Jesus, and evidently understands that he will in some way comply. Hence she puts the servants or waiters in an attitude of obedience to his orders.

6. six waterpots of stone]; or "six stone water jars standing." Plutarch says the jars were sometimes used in drawing lots, small wooden tablets being placed in the jars, then shaken and drawn out to decide the lot. Similar stone jars are still in use to hold water, since the stone tends to keep the water pure and cool. These held water required on days of ceremonial purification or washings. Hence they appear to have been empty now. They contained two or three "firkins" or measures apiece. The Attic *metretes* "measure" was equal to about 8 gallons, so that the six stone jars would contain about 120 to 130 gallons; a bountiful provision such as nature and the God of nature always makes. It seems so bountiful, that some have ineffectually tried in various ways to reduce the quantity. Why the number and size of the jars should be stated we do not know, unless to show the largeness of the miraculous gift. The duties of a ruler or master of the feast is described in Eccles. 32: 1, 2. See next page.

7. Fill the waterpots] The Lord works no unnecessary miracles. The servants could not provide the wine, but they could fill the jars with water. This they are called upon to do. So we cannot recreate the soul or regenerate a heart, but can fill the mind with gospel truth; we can persuade our friends to go where the gospel is proclaimed and the Holy Spirit given to renew the hearts. We can invite people to church, children to Sunday school, waifs from the street. The waiters obeyed; the jars were filled to the brim. Our work for Christ should be thoroughly done.

8. Draw out now] The jars had been filled with water by the waiters,

COMMON VERSION.	REVISED VERSION.
5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.	5 His mother saith unto the servants, What-
6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.	6 soever he saith unto you, do it. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing
7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.	7 two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water.
8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.	8 And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the [1] ruler of the feast. And they bare

[1] Or, *steward*

and without any further action they are directed to draw out and bear to the ruler of the feast. Who this official was is not certain. Some make him the the chief of the servants; others, strictly the "governor" of the feast, which presumes more wealth and formality than would be likely in so small a town as Cana; others think that he was the "taster" appointed sometimes from the guests. The latter would account for the freedom with which he addressed the bridegroom. A similar person is named in the Old Testament apocryphal books: "If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest, take diligent care for them, and so sit down. And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast." Ecclus. 32:1, 2. The "crown" would doubtless be of flowers.

9. When the ruler . . tasted . . and knew not whence it was] The ruler of the feast did not know whence it came. While he may have known the resources of the feast, his remark in v. 10 implies that he did not know that the wine had failed. On the contrary he declares that the best had been reserved, as he supposed, purposely by the bridegroom until near the close of the feast. The servants [Greek: *διάκονοι*] knew whence the wine came, and by inference what it was. The fragrant odor of the wine must have made them conscious of the change from water. The pleasant raillery of the ruler indicates that the bridegroom had, as he thought, strangely kept him in ignorance of this excellent quality of wine, as if it had been secreted to surprise them all by the richness and excellence of its flavor. Precisely at what moment the change was made, or whether the whole quantity in the jars was made wine, are speculations of comparatively small importance. It may be added, however, that the rationalistic, poetic, and mystic explanations of the change are all alike surrounded with serious perplexities, that are more difficult to believe, than to believe it to be a miracle worked by the power of Jesus.

10. when men have well drunk, then] Or, "when *men* have drunk freely, *then* that which is worse," Revised Version. The ruler humorously and familiarly calls to the bridegroom, complimenting him by noting that he had reversed the usual custom of hosts, by presenting the best wine last. "When men have drunk freely," does not have any direct reference to the company then present. The chaffing words merely indicated that generally a worldly wise host gave his best when the taste was keen, and sensitive;

COMMON VERSION.	REVISED VERSION.
9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,	9 it. And when the ruler of the feast tasted the water [1] now become wine, and knew not whence it was (but the servants who had drawn the water knew), the ruler of
10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.	10 the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast

[1] Or, *that it had become*

later, when taste was cloyed and dulled by free indulgence, the poorer wine was used. Prof. Reynolds aptly says on this passage: "The best wine is appropriately given when the senses are keenest; but when the climax of the festival has come, when they have drunk too deeply or are intoxicated, then the weaker, poorer, and less fragrant wine is acceptable. There need be no reference whatever to the present company. . . The whole saying simply asserts, by an outsider, the concrete reality of a wonderful change that had occurred. He knew nothing of the miracle. He merely guaranteed unwittingly the phenomena that came within the range of his senses. This becomes the more impressive because he knew nothing of the cause, and was profoundly ignorant *of the claims of his strange and wonderful Guest.*" * The bridegroom made no answer, so far as the record shows, nor is any comment made on the ruler's remark. The writer in v. 11 briefly adds a reason for his record.

11. This beginning of miracles [his signs] did Jesus] This throws added light upon v. 4 and upon the entire incident. The period of his subjection to Mary and Joseph had ended. He was now to direct his own work. He had attained the age for entering upon his priestly work. Compare v. 4 with Luke 2:51. It seems needless if not puerile to discuss whether this was real wine: whatever a man of that day familiar with social customs would call "the best wine" *that* this was, according to testimony. Jesus accepts the social customs and the prevailing rules of hospitality of the time. But that does not of necessity imply that he saw no sin or wrong in many of those customs. Whatever may be the view of the nature and character of the wine, which Jesus made for this marriage feast, this truth is clearly stated: 1. The miracle at the time set forth the glory of Jesus. 2. It was the *beginning* of wonders, or miracles by him. All those then, ascribed to him during childhood and youth in the apocryphal accounts, are false. This was the first miracle of Jesus. By showing his power it manifested his glory; it attested his divine mission. "Sign" is a favorite word with John. Three words are used in the New Testament to denote a miracle: 1. power, Greek, *δύναμις*; 2. wonders, Greek, *τέρατα*; 3. signs, Greek, *σημεῖα*. John uses the first and second terms only once each, the third he uses 17 times, and many of Christ's wonderful acts John calls *ἔργα* = "works," simply. He repeatedly states that these "signs" are narrated to persuade men to believe and thus to have life through Christ.

his disciples believed on him] Thus the primary end sought was attained. The ultimate object of the miracle was not merely to contribute to the comfort and joy of the marriage feast. It did that; but there was a higher aim: to win disciples to a faith and life in the Son of God. "By manifesting his divine sympathy with marriage, with human life and fellow-

COMMON VERSION.	REVISED VERSION.
11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.	11 kept the good wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

* Pulpit Commentary on John, Vol. I., p. 84.

ship, with innocent gladness, he proves himself to be the same Christ of whom the synoptic tradition speaks, the same Jesus who took the children to his arms, and constituted a 'marriage supper,' the great type of the eternal union between God and man, in the gospel of his love." * Matt. 22:2ff. The English poet Crashaw beautifully described this miracle: "The conscious water saw its God, and blushed." See Sacred Epigrams in Latin.

SUGGESTIVE APPLICATIONS.—1. Jesus worked his first miracle, hallowing home and family life, in an obscure town. 2. Christ honors marriage rather than celibacy or asceticism. 3. He does not favor the intercession of the saints. 4. Because prayers of living saints are answered, it does not follow that prayers to dead saints are right. 5. Jesus was not averse to innocent social gatherings. 6. He approved of innocent social festivities. 7. If one desires a blessing from Christ he should be careful to do as Christ bids. 8 The believer may have the tasteless things of this world changed into the richest spiritual joys. 9. The gospel heightens and hallows all our comforts, and purifies all our daily joys. 10. Pious and godly homes are the foundation and stay of true religion among any people. 11. The works of Christ declare his glory. 12. His providences and his works of grace are intended to lead men to believe on him.

FIRST CLEANSING OF THE TEMPLE. 2:13-25.

CAPERNAUM, JERUSALEM, APRIL, 27 A. D.

This first passover during our Lord's ministry is mentioned by John only. There appears to be a gap in the history not supplied by either of the evangelists, though Matthew and Mark imply that Jesus made this visit to Judæa. See Matt. 4:12; Mark 1:14. In connection with this passover John records the cleansing of the temple. Is this different, or the same, as that recorded in Matt. 21:12; Mark 11:15; Luke 19:45? Would Christ be likely to repeat such a symbolic act? We know he repeated portions of his discourses and it might be confidently expected that so significant and national a religious act as purifying the temple would be repeated, if the first failed to be effective. The first cleansing John places early in the ministry, while the second is placed in the last week of that ministry by the other evangelists. The section describes: 1. a visit to Capernaum; 2. to the passover at Jerusalem, and a cleansing of the temple; 3. the Jews' demand for a sign and the sign given.

12. After this he went down to Capernaum] Observe that John does not here give a definite note of time as in v. 1. How long it was after the marriage at Cana before Jesus went to Capernaum, is not said, but the inference is that it was not many days. Some suppose that he returned to Nazareth and went from thence to Capernaum. The exact site of this town

COMMON VERSION.	REVISED VERSION.
12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.	12 After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples: and there they abode not many days.

* Prof. Reynolds.

is not known. It was on the north-west shore of the sea of Galilee, and possibly at *Khan Minieh*, but more probably at *Tell Hum*, where explorations have uncovered important ruins. It was "going down," for Cana was up among the hills of Galilee, while Capernaum was down by the sea of Galilee. Jesus was accompanied by his mother and brethren and his disciples. Thus John usually divides the company in three groups: Jesus, brethren, disciples. The "brethren" are certainly a class distinct from the "disciples." Jesus and his family did not have a permanent home now at Capernaum, as at a later period, for "there they abode not many days."

Who are meant by "brethren" has been variously answered: 1. brothers in the ordinary sense; that is, children of Joseph and Mary; held by Helvidius of Rome in the fourth century, and by many others since; 2. that they were *cousins*, suggested by Jerome, to obviate objections of a sentimental kind to the first view; 3. children of Joseph by a previous marriage; proposed by Epiphanius, based on an apocryphal legend. The difficulties in the way of Jerome's theory are too formidable to be overcome. The view of Epiphanius is largely conjectural, having a weak historic foundation: the first view is the simple, common-sense interpretation of the phrase. The objection to this is that then there must have been two James, two Simons, two Judases, and so on. But we know that these names were very common, and two or three of the same name were often in the same company, and were distinguished by adding the place of nativity, or that of the party, as Simon the Zealot. Again it is said that Jesus' commending his mother to John is against this view. But there is no evidence that the brothers were present, or were able to care properly for her; while there is evidence that they did not at one time certainly believe on him. John 7:5. The real objection to this ordinary meaning springs chiefly from sentiment, and from a false Roman notion that it will exalt the character of Mary to hold that she had no other children.*

13. Jesus went up to Jerusalem] This is said of Jesus alone. It is remarkable that no mention is made of his mother, his brethren, or his disciples, in connection with the journey. The body of the disciples seem to have remained at their usual occupation, until the later formal call. But some were with him, as the notices in vs. 17, 22 imply. John was doubtless in the company. John mentions at least three distinct passovers during our Lord's ministry, one here, a second in 6:4, and a third 13:1, and probably a fourth in 5:1. It was originally called the "Lord's passover," Ex. 12:11, but here "the passover of the Jews" because John was writing to Gentiles, not Jewish readers.

14. he found in the temple those that sold oxen and sheep]

COMMON VERSION.	REVISED VERSION.
13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem.	13 And the passover of the Jews was at hand, and Jesus went up to Jerusalem.
14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:	14 And he found in the temple those that sold oxen and sheep and doves, and the changers

* See Rice on Luke, p. 131.

This traffic was carried on in the outer court, known as the court of the Gentiles, and in the cloisters along the side. The animals to be offered must be "without blemish." Lev. 22:19, 20. Tradition had carefully specified what were to be counted blemishes, so that it would have been difficult for offerings to be made according to prevailing rules, had not suitably inspected animals been kept for sale. Thus that part of the city was a vast bazaar. See Zech. 14:21. The traders intended to speculate in, and make something out of, the objects for worship. They also had places for changing foreign money, Roman, Greek, etc., into the Jewish half-shekel of the sanctuary, in which coin the temple tax must be paid. The Greek word in v. 14 is *κερματιστής*; in v. 15 it is *κολλυβιστής*. The first indicates one who changes large into small coin; the latter is derived from the fee paid for the exchange. An exorbitant rate of exchange was no doubt charged in accord with Oriental customs. This traffic the priests and temple officials allowed, and they probably shared in the profits, or received money for the privileges granted to traders. They could plead that the good intended justified the means. The end was to provide suitable offerings in the worship of God. A good end does not justify wrong methods in securing it. This first early visit of Jesus may be a fulfilment of Mal. 3:1. "The Lord, whom ye seek, shall suddenly come to his temple."

15. scourge of small cords] That is, a whip made of rushes, as a symbol of authority. As a weapon of offence it would have seemed weak, if not ludicrous. He drove out the traders and their sheep and oxen. He poured out the changers' money (the Greek word here signifies the money taken as fees), and overthrew their tables or benches. The tables were something like modern counters. When a trader in the East failed to keep his promises, his "bench" was broken up.

16. Take these things hence] Some have supposed that the traders in doves, being for the poor, were more gently dealt with than the others. Ryle suggests that the oxen and sheep were driven out, as there was no danger of their being lost by such treatment; that the money thrown on the ground might soon be picked up and carried away by the traders, but that the doves might have flown away and been lost to the owners. In fact all were rebuked but nothing lost, and no one injured. Others suggest that the cages of birds *must* be *carried* away, and hence Jesus orders the traders to do it, but that this different order does not imply any more leniency to one class of traders than to another. This seems to be the more natural explanation. The temple, the holy house of the Father, is not to be made a place for gain. It had been secularized, turned from a sacred to a common use, as churches and sabbath schools are sometimes wrongly used for the purpose of mer-

Common Version.	Revised Version.
15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;	15 of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their
16 And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise.	16 tables; and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise.

chandise, profit or gain now. The tumult of worldly business is not to enter the courts of the Lord's house.

17. His disciples remembered . . Zeal] These words seem to mean that his disciples at that time recalled the scripture. While this is not certain, it is probable. The text "Zeal for thy house shall eat me up" is from Ps. 69 : 9. This Psalm is frequently referred to in the New Testament, Acts 1 : 20; Rom. 11 : 9, 10; 15 : 3. The citation here is in the future, instead of the past tense: "shall eat," see the Revised Version; yet the sense is not materially affected by the tense.

18. What sign shewest thou?] The Jews were the official representatives of the Sanhedrin no doubt. "Answered" implies not necessarily a preceding discussion, but rather an inquiry now after his right to do such things. They virtually admit that it was lawful for Jesus to do these acts, if he was a prophet, or had a divine commission as a reformer. But he was not a priest, scribe, or Levite, and had assumed an authority over them all: what sign or proof had he to show as a warrant for his act?

19. Destroy this temple] This was the most remarkable sign, although to them it was enigmatical. You destroy this temple of my body, and you destroy also the ritual of worship for which this temple of yours exists. But I will raise up the temple of my body in three days; this will reconstruct the worship of the temple you have and the temple itself. Christ's resurrection set up a new temple, and a new order of worship. That of the old temple was forever done away. This statement made a profound impression upon the Jews; for it was brought forward by one of the witnesses at his trial, and they taunted him with it when on the cross. Matt. 26 : 61; 27 : 40.

20. Forty and six years was this temple in building] The Jews thought he referred solely to the building, to their temple. It was not the temple of Solomon, nor of Zerubbabel strictly, but the reconstructed building known as Herod's temple. Herod the Great began to rebuild the second temple in the 18th year of his reign, or A. U. C. 734, 735, or 735, 736. Counting 46 years from that date would bring us to A. U. C. 781. The temple was not completed until A. D. 64 under Herod Agrippa II. The Jews scorned the idea that any one, much less *thou*, the unknown Galilæan teacher, could rear up the temple in three days.

21. he spake of the temple of his body] John explains to his

COMMON VERSION.	REVISED VERSION.
17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.	17 His disciples remembered that it was written, Zeal for thy house shall eat me up.
18 ¶ Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?	18 The Jews therefore answered and said unto him, What sign shewest thou unto us, see-
19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.	19 ing that thou doest these things? Jesus answered and said unto them, Destroy this [1] temple, and in three days I will raise it
20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?	20 up. The Jews therefore said, Forty and six years was this [1] temple in building, and
21 But he spake of the temple of his body.	21 wilt thou raise it up in three days? But he

[1] Or, *sanctuary*

Gentile readers, that Jesus spake of the temple of his body. That the disciples understood this reference at the time any better than the Jews is not clear. It is not inconsistent with the general description of their faith and belief to suppose that this right conception of our Lord's words came to them later, as many other of his teachings did. Indeed, it is implied in the next verse. They saw the proper interpretation and fulfilment of his words after his resurrection, and this led them to believe the Scripture, and the word which Jesus had said. Those who are watchful of God's providences see many interpretations of his word, that are missed by others. The disciples "believed," not now for the first time, but more fully believed; they had an assurance of faith, or were confirmed in their belief by this recollection.

23. during the feast many believed] The events narrated in vs. 23–25 do not belong to the acts in the temple, but to those in other parts of Jerusalem. Yet it was during the same passover feast. The Greek particles "ὡς δὲ" at the opening of the verse indicate a summary of what Jesus did at the feast, including what has already been told. It is not therefore another topic introduced, but a continuation of the same, leading to the interview with Nicodemus. From his public work among the Jews and the officials at the temple, John passes to personal work and ministry among the people. Or perhaps the two were mingled together, the public and the private ministry in Jerusalem. The belief of the many on his name implies that they believed not "on him," but "on his name" or official and Messianic office, but with their idea of the Messiah. It did not work "a change in heart," but a change in their attitude toward his office and authority, when they saw the signs which he was making. These words show that he worked many miracles in attestation of his mission, and that great numbers flocked about him, as thousands had flocked about John the Baptist.

24. Jesus did not commit [trust] himself unto them] He discerned the kind of belief the many were exercising, and had no faith in their faith. He did not take them into his confidence, nor allow himself to be carried away by their outward adherence. He perceived the true condition of their hearts, knew their thoughts and their real character, and what was probably true, the selfish, ambitious and regal notion of their wishes and aims. The man who is slow to form intimate friendships, is likely to have more friends, more comfort and fewer disappointments than those who rush into hasty intimacies with many. It may be melancholy that it is so, but experience of years will usually prove that it is true.

COMMON VERSION.	REVISED VERSION.
22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.	22 spake of the [1] temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.
23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.	23 Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he
24 But Jesus did not commit himself unto them, because he knew all *men*.	24 did. But Jesus did not trust himself unto

[1] Or, *sanctuary*

25. he himself knew what was in man] He knew all men. He knew man in his totality; the broad and deep recesses of human nature as a whole. He did not need to have any one tell him what secret weakness, tendency to selfishness and sin, and self deception lay concealed in the human heart. He knew the kind and quality of spiritual faith there was in man. To illustrate this fact, the evangelist next relates the interview of Nicodemus with Jesus. Having stated the general truth he gives a particular instance of great interest to all believers.

SUGGESTIVE APPLICATIONS.—1. The followers of Christ should be diligent in his service. 2. The sanctuary is not to be turned into a place for gain. 3. Unchristian thoughts, as well as unhallowed deeds, are not befitting God's house. 4. Holy zeal, though wearing to the flesh, is right when God's house is defiled. 5. The Lord attests his work, and that of his servants. 6. Worldly men may misinterpret the proofs of God's power and presence among them. 7. Many may have only an outward belief in religion, because they see its good effects. 8. Jesus knows the spiritual character of all men. 9. The false professor may deceive man, but cannot deceive God.

JESUS AND NICODEMUS. 3:1–21.

JERUSALEM, SPRING OF 27 A. D.

This section is one of the profoundest in the Bible. It contains the clearest teachings upon the great subject of salvation by a new spiritual life, a new birth by the Spirit of God. The miracles of Jesus at Jerusalem attracted attention to his teachings, and many became his disciples. This to Nicodemus is his first recorded discourse, and it is upon the greatest theme in practical Christianity, the mysterious birth of a soul by the power of the Holy Spirit. Nicodemus, though a member of the Sanhedrin and a student of Jewish Scriptures, failed to understand it. The origin and mode of such a birth looked strange, and the fact of it incomprehensible to him. The Great Teacher explains the mystery at length, that he and others may know more of the necessity and nature of this spiritual life.

1. a man of the Pharisees] The evangelist now gives a specific instance to illustrate the truth stated in the last verse of the previous chapter. There is a close connection in the narrative, not only from 2:23, but also from 2:13, as the entire section from 2:13 to 3:21 describes what Jesus did and said during that passover feast. "Now there was a man of the Pharisees," the class most precise and punctilious in their religious worship, proud, boastful of their good deeds and stout adherence to traditional beliefs. The disciples of Jesus were from widely different classes of men. In Galilee he found fishermen and tradesmen. In Jerusalem even the proud, ecclesiastic

COMMON VERSION.	REVISED VERSION.
25 And needed not that any should testify of man; for he knew what was in man.	25 them, for that he knew all men, and because he needed not that any one should bear witness concerning [1] man; for he himself knew what was in man.
CHAP. III.—There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:	3 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

[1] Or, *a man; for . . the man*

Pharisee becomes a Christian inquirer. In Samaria an ignorant, dissolute Samaritan woman is taught and becomes a believer, and many of her townspeople also accept the Christ of the Jews. Nicodemus comes, a Pharisee thoroughly versed in the doctrines and faith of the most orthodox class of Jews. His name was common among them; one of this name lived during the siege of Jerusalem, but he cannot be certainly identified with the one here named. Nicodemus was a ruler, not a civil officer, for the civil government was in the hands of the Romans, but an ecclesiastical ruler, a member of the Jewish Sanhedrin or great council, which at this period was chiefly controlled by Sadducees like Annas and Caiaphas.

2. came . . by night] Referring to 19:38, 39 the reason for coming by night appears to be that "fear of the Jews" which led Joseph of Arimathæa secretly to be a disciple of Jesus. The wonders and signs which Jesus had done in Jerusalem, compelled Nicodemus to acknowledge him to be a teacher. His first words are remarkable: "Rabbi, we know that thou art a teacher come from God." He puts the divine authority next after the assured knowledge concerning the teacher. "Rabbi," literally means "my master," but it was used at this period to designate a religious teacher of eminence. In saying "we know," Nicodemus used a common form of expression, indicating that there were several others, among whom he classed himself, that believed Jesus to be a religious teacher of authority. Whether he regarded Jesus as the promised Messiah is not clear, though the whole conversation favors such an inference. He may, however, have thought of Jesus as "a teacher come from God" in the same sense as the old prophets were from God.

no man can do these signs] The purpose of miracles and signs is rightly inferred from this acknowledgment of Nicodemus. That purpose was to arrest the attention of men; and to attest a divine mission. The signs and miracles of Jesus were worked to prove that he had come from God, and had authority as a teacher. A person not so sent, or not clothed with authority from God, could not work such signs as Jesus did. Messengers of Satan, and others might do wonders, but they would be widely different. They would not have such beneficent ends, nor such relations to religious truth and holiness as these "signs" of Jesus. Hence the inference of Nicodemus is, that God must be with Jesus. This may have been a delicate reference to the Messiah.

3. Except a man be born again [anew] Literally "Except any one be born anew." How was this an answer to Nicodemus? Only as we may suppose, that Nicodemus intended to refer to the Messianic reign, known as

COMMON VERSION.	REVISED VERSION.
2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.	2 the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be
3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.	3 with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born [1]anew, he cannot see

[1] Or, *from above*

a kingdom that God would set up. If his *words* do not refer to that time, then Jesus must have answered the *thoughts* of Nicodemus rather than his words. Prof. Reynolds (Pulpit Commentary) sees a play upon the words, however, in the answer. Nicodemus had said "no man is able;" Jesus responds "except any one be born anew, he is not able," etc. This is plausible, but lacking dignity and fitness. The Jew believed that as a child of Abraham, he was already in the kingdom of God. Jesus corrected this wrong idea. Natural birth did not give any one a right to enter the kingdom of God. There must be a birth "anew," not a second natural birth, but a different, a spiritual birth. This is better than to interpret it "born from above," as the margin reads. If this had been the sense intended, we would have expected to read "born of God." This would be clear while "born from above" is not. It required a spiritual change to see the kingdom. Even a child of Abraham could not perceive the kingdom of God unless he was born anew. The same truth is found in 1 Cor. 2:14. The "cannot" is not equal to "shall not," and for this we may praise God with hope. This birth "anew" means more than outward reformation of conduct and manners, more than admission to church, though it includes them all. It is more than any outward conformity to truth and worship; it signifies an inward change of the whole spirit, a birth out of a grosser into a new and different kingdom. It is called "being alive from the dead," Rom. 6:13, "a new creature," "passing from death unto life," 2 Cor. 5:17; 1 John 3:14.

4. How can a man be born when he is old?] Nicodemus was amazed. He could not understand this "new birth." He applied the expression "except any one" to himself. He was advanced in years. How could he, an old man, be born anew? Surely it is not possible for one to have a new physical birth. Surely this cannot be the meaning: but what is meant? It is equally difficult, to change old habits, thoughts, customs, prejudices. Perplexed and amazed thus Nicodemus thinks aloud.

5. born of water and the Spirit] Without changing the truth, Jesus puts it into a new form, a stronger statement of the new birth than before, but in language reflecting similar truth in the Old Testament. What is it to "be born of water and the Spirit?" Is it not clearly another expression for "born anew?" Nicodemus was amazed at the first answer, and Jesus proceeds to explain the truth, in different and to Nicodemus in plainer terms. There is therefore no reference to baptismal regeneration here, unless the "born anew" means that. Is it intended to teach that baptism is a necessary part of the new birth? If so, how can we explain the promise to the penitent thief on the cross? Is it not evident that water is referred to as in the

COMMON VERSION.	REVISED VERSION.
4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?	4 the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into
5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.	5 his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of

Old Testament, as a symbol of purification, and to declare the necessity of such purification? Westcott ingeniously suggests that the grouping of "water and Spirit" in the new birth, refers back to creation, when by the brooding of the Spirit of God upon the face of the waters the earth came forth out of chaos, a new birth. Water does surely signify purification, as spirit does life. The words may have looked forward to Christian baptism not as necessary to spiritual birth, but as a sign of it, although this view is strenuously opposed by Calvin, Zwingli, Charnock, Ryle, Lampe, and other great theologians. It is not likely that there is any *direct* reference to Christian baptism here. This is more probable from the change in the last clause, from "see" of v. 3 to "enter" as in this verse. The first form is the truth solely from the spiritual and, to the natural man, the invisible side. The second is the truth from the Jewish side; the change it accomplishes, including a purification, and an entry into the kingdom. The priest went through a purification familiar to Nicodemus. But whatever the interpretation, it must be acknowledged that the phrase in v. 5 is a repetition of the same truth stated in v. 3.

6. born of flesh is flesh, . . . of Spirit is spirit] The same truth is again put in another form, and the great law which underlies it, is stated. Since the creation, it has been clear that every living thing produces according to its kind. There has been, there is, there can be no variation, except by a new creative power. This is what is known as the uniformity of nature's laws. A carnal being is surely born of a carnal one; but a spiritual being can be born of a spiritual one only. An animal cannot be born of a vegetable, nor a vegetable of a stone (or any mineral). The animal can feed on the vegetable. That is, he can reach down into the kingdom below him, and take a product of it, and assimilate it to his own being, but he cannot do so with objects in the mineral kingdom. He cannot feed on stones, or dirt. But the vegetable can grow in the soil. No object in a lower kingdom can *lift itself* into the next higher, although one in the higher can reach into the one next below, and lift objects from it up, to become a part of itself in the next higher. So flesh cannot lift itself out of its state, but the Spirit in the higher kingdom can reach down and give spiritual life to those dead to the spiritual kingdom and make them alive in it. God the Spirit can reach down to man in the natural, and lift him into the spiritual realm. The "flesh" stands for all man's corrupt nature; "spirit" for all that divine and holy essence which God can give to men. This new birth is as difficult as Nicodemus supposed; even more so. For if one could be physically born again when he is old, he would not have the new nature, the spiritual life. The moral nature of man fallen can produce only a like fallen nature. So Paul treats of the carnal (fleshly) mind, Rom. 8:7; and more fully in 1 Cor. 2:12-16. There is no reference to water here, in that born of the Spirit. The washing is of the past. The Spirit-born being is not made better by any material washing.

COMMON VERSION.	REVISED VERSION.
6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.	6 God. That which is born of the flesh is flesh; and that which is born of the Spirit

He is not holier because of an Abrahamic birthright. Being born of the Spirit alone gives spiritual life. Thus by nature all children of Adam are of the flesh. No one can be spiritual, except by being born of the Spirit.

7. Marvel not] Having shown that this general law applies to all living things which we know, that every child is of the same essential nature as its parent, Jesus adds: "Marvel not that I said unto thee, Ye must be born anew." The natural man cannot enter the spiritual kingdom in any other way. You should not be surprised at it, for this accords with the universal law respecting birth in all grades of beings. You as Jews under the Abrahamic covenant are not exempt from it: so the "ye" is emphatic, ye, too, must be born anew.

8. thou . . knowest not whence . . whither] Nicodemus was apparently thinking of the mode of such a birth, the *how* of it. Again Jesus answers his thought: "The wind (using *πνεῦμα* in its primitive sense) bloweth where it listeth [wills or willeth], and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit [*πνεῦμα* in the derivative sense of breath, hence Spirit]. The words for wind and for spirit are identical in Hebrew, Syriac, Greek and Latin. The Roman Catholic (Douay) Version, following the Latin, reads "spirit" instead of "wind." Augustine, Origen, Bengel and some later commentators accept this view. But the context clearly implies that the natural object wind is intended. It would be strange to say that the spirit "bloweth." The wind acts according to its law which you do not see or know; but you believe that the wind exists, for you hear its voice. You do not know its birthplace, whence it cometh, nor how, nor where it disappears. So it is in spiritual birth. The fact that one is born of the Spirit may be attested by the effects: the *how* is unknown and mysterious to us, even as the origin, and the methods of coming and going of natural objects like the wind. Those who with the Romanists read spirit for wind, find difficulty in explaining the comparison which is unquestionably made in the latter clause.

9. How can these things be?] Nicodemus now seems ready to accept the fact, but is still staggered by the manner of it. He is ready to learn: so his inquiry comes, "how" can they be? But he could not understand the "what," much less can he see the "how" of this spiritual birth. He shows his ignorance of the entire subject which Jesus is explaining. He has everything about it to learn.

10. Art thou the teacher of Israel?] Before replying directly to

COMMON VERSION.	REVISED VERSION.
7 Marvel not that I said unto thee, Ye must be born again.	7 is spirit. Marvel not that I said unto thee,
8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.	8 Ye must be born [1]anew. [2]The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every
9 Nicodemus answered and said unto him, How can these things be?	9 one that is born of the Spirit. Nicodemus answered and said unto him, How can these
10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?	10 things be? Jesus answered and said unto him, Art thou the teacher of Israel, and

[1] Or, *from above* [2] Or, *The Spirit breatheth*

the question, Jesus expresses amazement that Nicodemus, not "a teacher" but "the teacher," the famous one, or the representative one in Israel who has come to him, knows or perceives not these things. Though this truth about the new birth and new heart had not been so strongly emphasized in the Old Testament it had been clearly affirmed: "Create a clean heart;" "renew a right spirit;" "a new spirit;" "a heart of flesh" for "a stony heart," were common expressions in the Jewish scriptures. See Ps. 51 : 10; Jer. 32 : 39; Eze. 11 : 19; 18 : 31; 36 : 26. Even if the new birth was a new form of the truth to Nicodemus, he ought to have recognized it as true when it was distinctly stated. But if it referred to regeneration by baptism, as some wrongly suppose, then he could not have been fairly blamed for his ignorance of what he could not possibly have known.

11. We speak that we do know] This birth by the Spirit had already been known by Jesus and experienced and seen by his disciples. They knew it; they had seen it: they bore witness to it as now a common fact of spiritual experience, but Nicodemus and his fellow-rulers did not accept the testimony. Some say the "we" refers to Jesus and the Baptist; some to Jesus and the prophets, others to the three persons of the Trinity. But it is more natural to refer it to Jesus and his company of believing disciples, in contrast with the "ye," meaning Nicodemus and the rulers and mass of the Jews. For Nicodemus had just questioned the declaration of Jesus and had not yet come to a state of full acceptance or belief. The teacher who expects to have influence with souls for Christ must declare what he positively *knows*. Guesses at truth, or preaching probabilities, whether on this side or the other of the grave, will not convert a soul. Be fully persuaded of the necessity of a birth by the Spirit; then teach and preach it as the thing you *know*.

12. If I told you earthly things] Here is a sudden change from the plural to the singular form of address. "If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?" It is clear that "earthly things" are here set over against "heavenly things." But "earthly things" may mean things of an earthly nature, or those which have their sphere or place on the earth; that is, they take place on the earth. The latter seems to give the best sense here. The fact of being born anew, of birth by the Spirit is a fact which occurs among men on the earth. But the "how" of it which you ask about belongs wholly to the spiritual realm; it is a heavenly thing. You could not believe the *fact* of this birth which occurs on the earth; how can you believe if I tell you the "how," the manner of this birth, which is a heavenly thing? This may be illustrated by the growth of a flower. We believe the *fact* of the existence and the growth of the flower, for we see it. But we do not know *how* it grows. That knowledge lies in a field as yet but partially explored by the human mind. So if

COMMON VERSION.	REVISED VERSION.
11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.	11 understandest not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have
12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?	12 seen; and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly

one hesitates to believe that there is such a thing as being born anew, born of the Spirit, how could he believe if one attempted to explain the "how" of such a spiritual renewal?

13. And no man hath ascended into heaven] Jesus had spoken of heavenly things. But who could tell surely about heavenly things? Manifestly one only who had been there. Now he declares that the "Son of man" had been, and (if the last clause is to be retained in the text) "is in heaven," See margin of Revised Version. The connection then is obvious: In "heavenly things" no one can speak of them except the "Son of man." He can do so with authority for he descended from heaven. Some suppose that there is an allusion to Enoch and Elijah who were translated. But they did not ascend by their own power. All this is a truth; yet scarcely in the text. The chief thought of the phrase "hath ascended," in connection with the adversative clause that follows, is to show a residence in heaven; one qualified thus to speak of "heavenly things." He alone had resided there, who descended out of heaven, even the Son of man. If the words "who is in heaven" * are not an early comment which has crept from the margin into the text, as a few hold, then they declare in the profoundest sense that "the Son of man is in heaven." If heaven is a life, a state, then this declares indirectly the divinity of Christ. But if this was the truth intended to be taught, the phrase more likely to be used would be "Son of God" or "only begotten Son" instead of "Son of man."

14. as Moses lifted up the serpent] By a symbol familiar to the Jew, Jesus now tells a heavenly thing. Nicodemus asks "how" one could be born anew; Jesus reveals the way, not strictly the "how" of it. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth may in him have eternal life." See Revised Version. This makes the brazen serpent in the wilderness a type of Christ. Serpent worship was a deeply-seated sin. So the brazen serpent had a broad significance. A look upon it, as a type of Christ, healed the fiery bite of the poisonous serpents that troubled Israel, and the more deadly bite of the malicious serpent sin. Now the Son of man would be lifted up even as the brazen serpent was, so "that whosoever believeth may in him have eternal life." The "eternal life" is another phrase to express the effect of being born of the Spirit. There is no limitation here except believing. "Whosoever" is the broadest possible word; it includes every person of every nation, speech,

COMMON VERSION.	REVISED VERSION.
13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.	13 things? And no man hath ascended into heaven, but he that descended out of heaven, *even* the Son of man,[1] who is in heaven.
14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:	14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be
15 That whosoever believeth in him should not perish, but have eternal life.	15 lifted up: that whosoever[2] believeth may in him have eternal life.

[1] Many ancient authorities omit *who is in heaven.* [2] Or, *believeth in him may have*

* They are wanting in the Sinaitic, Vatican and two other old MSS., and are rejected by Westcott and Hort, but retained by Tischendorf, Tregelles, Lachmann, and Scrivener.

color, condition and race. The only condition is "believing in him," the lifted up Son of man, the crucified One. The words "should not perish, but" are not found in the Sinaitic, Vatican, nor in L. I. 33, MSS. and are omitted by Tischendorf, Westcott and Hort, and by the Revised Version. They do not materially strengthen the statement, which is complete without it.

16. For God so loved the world] Are these the words of Jesus or the reflections of the evangelist? Erasmus, and with him Neander, Tholuck, Westcott, Milligan and Moulton say that the discourse of Jesus with Nicodemus ends with v. 15. They urge that the thoughts which follow agree with John's prologue, and point to vs. 31–36 of this chapter where they say the evangelist blends his reflections with the testimony of John the Baptist, and that "only begotten" is a phrase of the evangelist. To this it is answered: the discourse would not end so abruptly. Then vs. 16 and 17 begin with "For," indicating a close connection with what has gone before. Besides, the thought of condemnation and judgment is in accord with what the synoptics report Jesus as saying. The phrase "only begotten" and the contrast of light and darkness did not originate with the evangelist, but are from Jesus. The weight of scholarship and of argument seems to be in favor of regarding these as the words of Jesus, and that his discourse continues to the end of v. 21. The "world" unquestionably means the whole human race. It is limited to true believers by many of extreme Calvinistic views. But Calvin himself gives it the wide sense. He says: "Christ brought life, because the heavenly Father loves the human race, and wishes that they should not perish." See also 1 Tim. 2:4; 1 John 2:2; Titus 2:11; 2 Peter 3:9; Rom. 5:8. The narrow interpretation is akin to that Pharisaic view of the Gentile world, which left them to cursing and judgment because they were not descended from Abraham. Calvin further declares: "Christ employed the universal term *whosoever*, both to invite indiscriminately all to partake of life, and to cut off every excuse from unbelievers. Such also is the import of the word *world*. Though there is nothing in the world worthy of God's favor, yet he shows himself to be reconciled to the whole world, when he invites all men without exception to the faith of Christ." The love God has to the world, is not that of approbation, but of pity, compassion and desire to save all who will believe. God hates sin, but loves the soul of the sinner so much that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. God loved man, any and every man, "whosoever" being the most umlimited term, and loved him when perishing in sin, so loved him that he gave his Son to save the perishing, and does save whosoever believeth on Christ. Compare the "whosoever will" of Rev. 22:17. The love of God takes in the race; it is the wilful unbelief and wickedness of man that causes any to perish. It is belief on Christ that gives the "new birth," the eternal life.

COMMON VERSION.	REVISED VERSION.
16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.	16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have

17. to judge the world] Notice that the word "gave" of v. 16 is replaced by "sent" in this verse. The former implies the feeling of God towards the lost, the latter the special mission of Christ. This mission is not "to judge," but to redeem, to manifest the love of God. The judgment will be grounded, it is true, upon the acceptance or rejection of Christ. But the purpose of God in this mission is salvation, not condemnation. The purpose is stated again as broadly as in v. 16, "that the world [not the few] should be saved through him." The *offer* of salvation to the world is as wide as the race; but its *advantages* come to those alone who accept the offer, to those who believe. Again Calvin says, "Whenever our sins press us—whenever Satan would drive us to despair—we ought to hold out this shield, that God is unwilling that we should be overwhelmed with everlasting destruction, because he has appointed his Son to be the salvation of the world." The Jews who were represented by Nicodemus held to the narrow view that salvation was of and for Jews only. But the teaching of Christ was steadily opposed to this view. Publicans and sinners entered the kingdom, even in advance of the mass of orthodox Jews. The former repented and accepted Jesus: the latter rejected him.

18. He that believeth . . he that believeth not] This verse confirms our view of v. 16. The "world," the human race, is here grouped in two classes. "He that believeth on him is not judged: he that believeth not hath been judged already;" so the Revised Version reads. Notice the change in the tense "is" and "hath been." In human courts a man is not condemned or judged until he has been found guilty. But he was *guilty* from the moment he committed the wrong act, though not yet judged guilty. Under divine law and in the spiritual sphere, the condemnation accompanies the guilty act. So there is profound spiritual philosophy in the statement. He that believeth is acquitted; he is not judged, nor condemned. He that believeth not, hath been judged already. The sin, guilt, and condemnation go together. They are contemporaneous. Sin and condemnation in the spiritual or divine kingdom are inseparable, unless the sinner believes on the Son of God the instant he sins. Moreover unbelief is the greatest of all sins, and alone brings instant condemnation.

19. men loved [the] darkness rather than [the] light] The nature of the judgment is described, and a further reason for it, and for the strange action of man in daring to expose himself to it, is given. Men are judged for loving the darkness rather than the spiritual light. But this again is explained, "their works were evil" or "wicked." Men were condemned for

Common Version.	Revised Version.
17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.	17 eternal life. For God sent not the Son into the world to judge the world; but that the
18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.	18 world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.
19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.	19 And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their

choosing the darkness of sin in preference to the light of truth. Or "light" may refer to Christ, whence it will mean that men choose sin instead of Christ. Man's ways and works were wicked: the bias was to sin; they followed their sinful habit. It is not misfortune, but sin, positive choice of wickedness, that causes man to reject Christ.

20. every one that . . . hateth the light] In this and v. 21 the two classes into which the world is divided, the wicked and the truth-doer, are distinctly marked by their conduct towards the light. The wicked-doer hates the light; his works will not bear to be looked upon. He avoids the light, lest the true character of his works should be "reproved" or "exposed." Or perhaps the marginal reading has the thought more closely in harmony with the context. The wicked hate the light, fearing that if their works are brought to the light, they will be "convicted," that is become conscious of the condemnation, stated in vs. 18, 19. The works will be revealed and reproved and they will be also self-convicting. The works and workers will stand self-condemned by the revelation of the light.

21. he that doeth the truth] The truth-doer is placed in sharp contrast with the wicked-doer. Yet it is not said that he loveth the light, as opposed to the wicked-doer that "hateth" it, but only that he "cometh to the light;" the opposite course to the wicked. There is a marked contrast also in the expressions "doeth evil," or literally "committeth evil" and doeth the truth. The former expresses particular and definite evil acts, the latter a state or habit of truth-doing. The truth-doer cometh to the light, ἵνα "in order that" his works may appear in the light, ὅτι "for" or "because" in God they have been wrought. They are the result of the new birth, of being born of the Spirit. Some limit the statement here to the fact "that they are wrought in God." The Greek ὅτι has a stronger meaning here: The truth-doer acts as described "because" his works have been wrought in God, and therefore he knows they will bear to appear in the light. His works are not those born of the flesh, but of the Spirit. God is the spring of his life and his works.

SUGGESTIVE APPLICATIONS.—1. The wonders of providence and grace may lead men to Christ. 2. A man may be high in worldly honors, but timid and weak in religion. 3. A new spiritual nature is a necessity in order to perceive the kingdom of God. 4. The natural man cannot understand the need or nature of this spiritual renewal. 5. We ought not to wonder at the necessity for fallen man to be born of the Spirit. 6. We may recognize the fact of a new spiritual birth, but we cannot know how the Spirit produces the change in us. 7. A diligent study of the Scriptures will teach us of the need

COMMON VERSION.	REVISED VERSION.
20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.	20 works were evil. For every one that [1] doeth evil hateth the light, and cometh not to the light, lest his works should be
21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.	21 [2] reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, [3] that they have been wrought in God.

[1] Or, *practiseth* [2] Or, *convicted* [3] Or, *because*

and of the Author of salvation. 8. The Son of man alone saved the world from condemnation. 9. God gave his only Son to save the world. 10. Whosoever believeth shall in him have eternal life. 11. The believer is not judged but pardoned: the unbeliever hath been judged and condemned. 12. The wicked-doer hates the light: the truth-doer cometh to the light. 13. The wicked is self-convicted by his works; the believer is approved, for his works are the fruits of being born of the Spirit.

THE JUDÆAN MINISTRY OF JESUS: JOHN'S TESTIMONY. 3:22–36.

THE COUNTRY OF JUDÆA. VALLEY OF THE JORDAN. SUMMER, 27 A. D.

This section relates a fact, illustrating a season's ministry of Jesus in the land of Judæa. The narrative does not state the length of that ministry, but a hint in John 4:35, "four months" before the harvest, favors the inference that it lasted for at least eight months. The other Gospels omit the history of this period, and John notices it very briefly. There are many things, however, in the Gospels, implying a Judæan ministry of some length, and nothing inconsistent with it. The brief account John gives of the preaching and baptism of Jesus and of his disciples in Judæa, supplements the other narratives which more fully relate the Galilæan and Peræan ministry of Jesus.

22. After these things came Jesus . . into . . Judæa] The mark of time is indefinite. After the cleansing of the temple, the public teaching in Jerusalem, including the discourse to Nicodemus, Jesus left the city and came into the country of Judæa. The writer being in Asia Minor, would thus describe a journey north from Jerusalem, as coming to Judæa, since the direction of the journey would be *towards* the place where he was when writing the record. Jesus tarried, implying a lengthened stay in Judæa with his disciples, and was baptizing. In John 4:2 it is further explained that while Jesus undoubtedly approved and sanctioned the "baptizing," personally he did not administer the rite, but his disciples did. Thus the unity of the ministry of the Baptist and of Jesus appears. As the Forerunner's work is about to end abruptly, Jesus takes up a like ministry and carries it forward to completion. Precisely what was the purpose and meaning of the baptism by Christ's disciples, the evangelist does not state. Some suppose that it was an educational and preparatory rite corresponding to that of John the Baptist. Edersheim goes so far as to say, "Jesus adopted John's baptism ere its waters for ever ceased to flow, and thus he blessed and consecrated them." Life of Jesus. I. 393. Others regard it as different from John's baptism, and others again say it was different from triune Christian baptism. No doubt the baptism by the disciples of Jesus, had some of the distinct manifestations of the Spirit, which John the Baptist foretold would accompany Christ's ministry. It is significant that this feature of Jesus' early ministry does not appear later in his Galilæan work.

COMMON VERSION.	REVISED VERSION.
22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.	22 After these things came Jesus and his disciples into the land of Judæa; and there

23. John . . . was baptizing in Enon] The baptism of repentance which John preached and administered he still continued in the region of Salim. The precise location of the Salim here mentioned is not known, nor of the Ænon = *Ainun* = springs named. Conder, of the English Palestine Exploration Society, suggested a Salim about 3 miles east of Jacob's well, and for Ænon, the *Ainun* or "springs" about 7 miles (not 4 miles as some say) north-east of that Salim and across the valley. But this would be among the Samaritans, and not in Judæa as the Gospel implies. Others suggest a place at the ford of the Jordan, near Succoth east of Scythopolis. But if he were at the Jordan the remark "were many waters there" would have been unnecessary, if not inaccurate. Saunders, in maps based on the Exploration Society's reports, places this (3d) baptizing station of John the Baptist about 8 or 10 miles north-east of Jerusalem, near the junction of the valleys Farah and Suweinit. Dr. Barclay also suggested this region as the site. It is in Judæa, and far more probable than any location in Samaria. To this place the people continued to come to receive baptism of John, but not in such crowds as at an early period, when he was at Bethabara or "Bethany" beyond Jordan.

26. There arose a question . . about purifying] Here were two persons baptizing independently, an act resembling the ancient Jewish rite of purification. A discussion would arise perhaps on the relative value of these baptisms, leading to a general dispute over the whole subject of purifying. This began between some disciples of John and "a Jew." For the common reading "Jews" gives place for "a Jew" in the revised text, which reads in accord with the best MSS., including the Alexandrian, Vatican, and most of the recent critical editions of the Greek Testament. The disciples of John were zealous to maintain the superior efficacy of his baptism.

26. Rabbi, he . . to whom thou hast borne witness] The disciples of John feeling that their teacher's reputation was suffering, put the case before him. The form of their appeal shows their jealous feelings toward a supposed rival. "He that was with thee beyond Jordan" [i. e., east of the Jordan at Bethany], "to whom thou hast borne witness, behold, the same baptizeth, and all *men* come to him." You have praised him, and now he has set himself up as a rival. The crowds are not coming to you now as they formerly did, but they are running off to this new teacher. There was some exaggeration in their speech perhaps, natural to their excited state of mind. They wanted to protect his fame, but were quite ignorant of the severe trial

COMMON VERSION.	REVISED VERSION.
23 ¶ And John also was baptizing in Enon near to Salim, because there was much water there; and they came, and were baptized.	23 he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there [1] was much water there: and they came, and were baptized.
24 For John was not yet cast into prison.	24 For John was not yet cast into prison.
25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.	25 There arose therefore a questioning on the part of John's disciples with a Jew about
26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.	26 purifying. And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all

[1] Gr. *were many waters.*

which they were bringing upon John's fidelity to his mission as the witness for the Messiah.

27. A man can receive nothing] John answered with noble fidelity. His words have been understood in two senses: 1. As applying to Jesus. Such honor as Jesus is now receiving belongs to him, for it is given him from heaven. 2. Others, as Alford, apply it to John the Baptist. He means that he cannot receive more than is given him from heaven. His mission is to be the Forerunner. He cannot therefore be greater: he cannot take the place of the Messiah. The work given to him is to prepare the way for, and lead men to Christ. Probably the words were intended to state a general principle, and thus are applicable to both himself and to Jesus.

28. Ye . . bear me witness] This was no new fact. He had from the the first assured his disciples that One was coming mightier than himself. He had distinctly said, "I am not the Christ." All the evangelists record this testimony of John respecting Christ. See John 1: 20; Matt. 3: 11, 12; Mark 1: 7, 8; Luke 3: 16, 17. You need not be troubled about the popularity of this new teacher. Then he introduces the illustration from a familiar scene in social life, to show how they and he may and should rejoice over the great success that attended the ministry of Jesus.

29. This my joy therefore] John says in effect, I am not the bridegroom, and cannot therefore have the bride. The bridegroom "hath the bride," but the friend of the bridegroom rejoiceth greatly because of the bridegroom's joyous voice. I am the friend of the bridegroom, hence I am full of joy. He has no cause for jealousy: his mission is fulfilled; his work has been approved of heaven. His glory on earth has reached its height. The mission of Jesus has only just begun. It *must* increase: mine is done; it must decrease, not from failure, but from completion. The work of Jesus will never pass away; my work is accomplished and must occupy less prominence in men's thought; it will give place to the work of Christ.

31. He that cometh from above] Are vs. 31–36 the words of John the Baptist or the reflection of John the evangelist? Some who question the historical character of this Gospel, alleging that it was written in the second century by one who assumed the position and character of the

COMMON VERSION.	REVISED VERSION.
27 John answered and said, A man can receive nothing, except it be given him from heaven.	27 men come to him. John answered and said, A man can receive nothing, except it
28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.	28 have been given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before
29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.	29 him. He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice:
30 He must increase, but I *must* decrease.	30 this my joy therefore is made full. He must increase, but I must decrease.
31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.	31 He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: [1] he that cometh

[1] Some ancient authorities read *he that cometh from heaven beareth witness of what he hath seen and heard.*

apostle John, have also assumed that these words were not those of the Baptist. The view that the words are those of the evangelist has been modified and adopted by Bengel, Wetstein, Olshausen, Tholuck, Westcott, Edersheim and Moulton among others of evangelical views. They claim, that the thoughts and diction are not congruous with those of John the Baptist, but are with those of John the Evangelist. But their arguments are inconclusive. These words are ascribed to John the Baptist by the majority of the Fathers, and also of modern critical scholars, as Meyer, Alford, Weiss, Reynolds, and Godet. This view would perhaps have never been seriously urged except to sustain the non-historical theory of the Gospel. In either case the words are of divine authority, and the truths they teach of the greatest importance. The suggestion of John's disciples that their master should be accepted as a higher authority than Jesus, is here plainly disclaimed. Jesus is described as coming from above, and hence above all, and in contrast with him that is of, or out of the earth, that is, with John, who speaketh of earthly things only. By earthly things we understand things that take place on earth. A similar truth, indeed almost the same thought, is contained in John's reply to the Jews.

32. what he hath seen and heard] This is spoken of Christ. He witnesseth of the heavenly things he hath seen, but no man receiveth his witness. Westcott treats these as words of the evangelist, and interprets the testimony to be the voice of Christ through the church. But this obscures the sense of the passage. It is better to hold with Prof. Reynolds, that the testimony of Christ then being given is contrasted with that of John the Baptist. The few who crowded to the baptism of Jesus, were almost nothing as compared with the great mass of the nation that neglected or opposed him.

33. He that hath received his witness] The rejection is not universal. Some receive the witness of Christ. Every one that does receive him, by that act attests that God is true, as a seal attests a signature to be true. This sentence might, however, be applied to God, as the one who has received and attested the witness of Christ. This is a truth, but the context gives v. 33 a broader meaning here, and was clearly intended to qualify the statement in v. 32. The few who did believe, were so few in comparison with the immense multitude of unbelievers as to be lost in the crowd. The unbeliever would make God a liar, 1 John 5 : 10; the believer attests that God is true to his promise. Rom. 3 : 4.

34. giveth not the Spirit by measure] Jesus being the true Christ whom God hath sent, he must speak God's words, and therefore he ought to be believed. And for this reason, namely that he speaks the words of God,

COMMON VERSION.	REVISED VERSION.
32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.	32 from heaven is above all. What he hath seen and heard, of that he beareth witness;
33 He that hath received his testimony hath set to his seal that God is true.	33 and no man receiveth his witness. He that hath received his witness hath set his seal to
34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*	34 *this*, that God is true. For he whom God hath sent speaketh the words of God; for

those who receive his witness affirm that God is true. The words on the gift of the Spirit have been understood to mean: 1. unto Christ, as the words, "unto him," of the Common Version may imply: the words "*unto him*" are not, however, in the text; 2. that the Messiah giveth not the Spirit by measure, that is, in limited or small blessings; or 3. the Spirit giveth not by measure, that is, giveth not the words of God by measure, or in a stinted way. The last is the view of Godet, adopted by Prof. Reynolds. But it seems to me more natural, to make "he" refer to God as the giver, and the gift to be that wonderful outpouring of the Spirit which came upon the disciples and Christian believers. Or, if some think this inconsistent with the state of believers in the days of John the Baptist, then the gift may signify that of the Holy Spirit upon Jesus at his baptism. This was an act of the Father and a heavenly voice attested the gift.

35. given all things into his hand] There is a steady progress upward in the thought to a climax. As a result of love to the Son, the Father hath delivered all things into his hand. There is no limitation to the gift. Christ has absolute sway and power. He is supreme King and Judge, because he is a perfect Redeemer.

36. hath eternal life] This as the final testimony of the Baptist to the Christ, possesses wonderful pathos and power. The two ways are sharply and solemnly set before all; believe on the Son, and have eternal life; believe not, and the wrath of God abideth on the unbeliever. These terrible words voice the Old Testament thought which John the Baptist so constantly made the theme of his preaching. This last thought of "wrath of God" is a less common thought with John the evangelist (though it occurs ten times in Revelation) than with the Baptist, and this is another evidence that the words belong to the Baptist's testimony. This is the only place in the Gospels where this terrible expression occurs. It does not mean hatred, but the effect of a holy law upon those who have wilfully broken that law and rejected God's love and offered forgiveness. The closing words remind us of Paul's fearful arraignment of the heathen world for its unbelief. Rom. 1:18–32. Thus the ministry of John the Baptist closes like that of Elijah, in forebodings of judgment. The peril of abiding under the wrath of God, are his last words. There is a bow of promise above the threatening storm, however, and the light it sheds on the world points truly and unmistakably to Christ.

SUGGESTIVE APPLICATIONS.—1. Christian disciples are often troubled with petty jealousy and party spirit. 2. A true servant of God is an example of true humility. 3. Every disciple of Christ is more careful of the honor of his Master than of his own fame. 4. He rejoices in the success of others

COMMON VERSION.	REVISED VERSION.
35 The Father loveth the Son, and hath given all things into his hand.	35 he giveth not the Spirit by measure. The Father loveth the Son, and hath given all
36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.	36 things into his hand. He that believeth on the Son hath eternal life; but he that [1]obeyeth not the Son shall not see life, but the wrath of God abideth on him.

[1] Or, *believeth not*

in the cause of Christ. 5. Christ is the true witness of heavenly things. 6. Believing on Christ will honor God, and save the soul. 7. Unbelief on Christ brings destruction and eternal death.

Jesus and the Samaritan Woman. 4:1–26.

Judæa; Jacob's Well in Samaria. Winter, 27 A. D.

The threatened collision with the Pharisees, because his disciples were increasing by numerous baptisms, was the reason Jesus left for Galilee. As his disciples increased the opposition of the rulers and of the Pharisees also increased in bitterness. The attempt to stir up strife between the followers of John the Baptist and those of Jesus brought to the surface the dispute over a purely Jewish question about purifying. See John 3:25.

Samaria was the central district of Palestine. It was in this region that Jesus met the woman at Jacob's well. The scene will be better understood by recalling the character of the Samaritans. They were a mixed people, composed of the poorer Israelites and certain colonists from Assyria. 2 Kings 17:23, 24. Their religion at first was a mixture of heathen rites and of Jehovah worship, since they secured a priest of Israel to live among them. 2 Kings 17:28. As they were not allowed to share in rebuilding the temple at Jerusalem, they opposed Nehemiah. They built a rival temple later on Mt. Gerizim, and offered sacrifices prescribed by the Mosaic law. This rival worship increased the bitterness of feeling between Jew and Samaritan.

At Jerusalem the Samaritans were counted dangerous heretics. Jesus did not treat the Samaritans as the Jewish rulers did. He sent his disciples to buy food in their city and preached the gospel to them.

The common attitude of the Jews to the Samaritans is shown by the answer of the lawyer who heard the parable of the Good Samaritan, and was asked who was neighbor to him that fell among thieves. He did not make a direct answer—"the Samaritan"—but avoided the name by saying: "I suppose he that showed mercy on him." Many harmonists suppose that this departure of Jesus into Galilee took place after John was cast into prison. But this view does not find support in vs. 1–3. These clearly favor the view that John was still making and baptizing disciples. (In Greek the tenses are present, not imperfect or past in this clause.) It is more consistent with the narrative in this Gospel to place this journey to Galilee in December, 27 A. D.; and to suppose that Jesus remained in Galilee until the following spring, and that he then returned to Jerusalem to the feast either of Purim or of the Passover. John 5:11. After that he hears of the imprisonment of the Baptist, and retires into Galilee as stated in Matt. 4:12; Mark 1:14; Luke 4:14.* The scene at Jacob's well is graphic; the features of the place can still be recognized. The well is there, the remnant of the Samaritan people, with their ancient animosity to the Jews, the ruined temple on Mt. Gerizim, marking the accuracy and life-likeness of the narrative. It is remarkable that Christ should have forbidden his disciples to enter into any Samaritan town when he had himself gone through Samaria and spent

* See Andrews' Life of our Lord, pp. 158–195.

two days preaching among the people and finding many believers there. It has also been thought remarkable that he should have preached these greatest truths to a woman of doubtful reputation, and of a race despised by the Jews. Why should he do this, rather than speak them in the temple or in some synagogue to a multitude? The obvious answer is, that he spoke those great truths of salvation on many occasions. The evangelist doubtless notes this one because the circumstances were unusual, and fixed the incident upon the memory, and also because he was guided by the Spirit to record it, that the world might learn how ready Jesus is to give salvation to any wandering soul sincerely willing to receive him.

1. the Lord knew how that the Pharisees] This refers back to 3:26 and 1:26. The disciples would learn of the reports current among the Pharisees, and desire to know what they meant. This title, "the Lord" alone, is rarely applied to Jesus in the Gospels. The Pharisees "heard," not strictly "had heard," that is, they were striving to stir up jealousy and trouble by magnifying this fact. What was the fact? That Jesus made and baptized more disciples than John made and baptized. The language implies that the two teachers were at the same time making disciples and baptizing. And yet "Jesus himself baptized not, but his disciples." What his disciples did he approved, hence, popularly speaking, he was said to do what his disciples really did for him. The Pharisees were directing their opposition against Jesus, because of his increasing popularity, and because of his reproof of the rulers in cleansing the temple. John 2:13–22.

3. departed again into Galilee] To avoid an open collision with the rulers and their hostility, Jesus left Judæa for Galilee. "Departed again" implies a previous journey into Galilee. See Chap. 1:43. He left "Judæa;" a remarkable expression similar to that respecting Ephraim "joined to his idols: let him alone," "leave him." Hos. 4:17. It means more than an ordinary going away on a journey. It implies moral compulsion, springing from malicious opposition.

4. must needs pass through Samaria] That is, by the direct route. Or, more probably it means that he must go this route to avoid the hostility of the Pharisees. There was a long route by Jericho across the Jordan through Peræa. While this would avoid the Samaritans, it might bring him in contact with large delegations of Pharisees. Various theories have been suggested respecting the origin of the Samaritans. Some regard them as wholly heathen in origin, others of a mixed character, partly Jewish, and partly heathen. It is clear that the territory of the northern kingdom of Israel was chiefly peopled by colonists from the East, who had some knowl-

COMMON VERSION.	REVISED VERSION.
CHAP. IV.—When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,	4 When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than
2 (Though Jesus himself baptized not, but his disciples,)	2 John (although Jesus himself baptized not,
3 He left Judea, and departed again into Galilee.	3 but his disciples), he left Judæa, and de-
4 And he must needs go through Samaria.	4 parted again into Galilee. And he must

edge of Jehovah, but held to idolatry. "They feared the Lord, and served their own gods." See 2 Kings 17:24–33. Many of them evidently accepted the five books of Moses, as their descendants do now, and claimed to be the children of Jacob. The woman says, "Art thou greater than our father Jacob, who gave us the well?" v. 12. They set up a rival temple and worship on Mt. Gerizim. The modern Samaritans are reduced to about 120 families in Nablous. They believe in God, the resurrection, final judgment and everlasting rewards and punishments, but accept only the Pentateuch. They observe the Sabbath, the passover and the seven ancient Jewish feasts with great solemnity, and the seventh and the jubilee year. See Bissell's Biblical Antiquities, p. 281.

5. a city of Samaria . . Sychar] It is not to "the" city. There is no article in the Greek. The name of the city is given. Some have supposed it was an error for Sichem or Sychem. These conjectures were due to ignorance. Eusebius speaks of "Sychar before Neapolis;" and the Talmud mentions a place of the same name. Neapolis is another name for Nablous, that is "new city," and refers to the new town of Shechem. Sychar has been found in the modern *El-Ascar*, or *Aksar*, which is about 2 miles east of Nablous (Shechem) and less than half a mile north-east from Jacob's well. Sychar was recognized as a village distinct from Shechem by two travellers as early as the fourth century (*Itinerary of Jerusalem*, A. D. 333), by three travellers in the twelfth century, and again in the thirteenth, and by several modern explorers, as Conder, G. A. Smith and others.

parcel of ground that Jacob gave] This refers to Gen. 48:22 and Josh. 24:32. On this somewhat obscure reference, Westcott remarks: "The blessing of Jacob treated the purchase which he had made, and the warlike act of his sons in the district, as a pledge of the future conquests of the sons of Joseph, to whom he gives the region as a portion." The Hebrew word for portion is *Shekem*, and the Septuagint makes a play upon the word, taking it as the name of a place. The bones of Joseph were buried there. Josh. 24:32; Acts 7:14–16. Shechem in Hebrew means "shoulder," and as the shoulder was the priests' portion, some have supposed the word came to mean any "portion" or allotment. Others think it referred to a portion of land, resembling the shape of the shoulder (Gesenius).

6. Jacob's well was there] The Greek word for well here and in v. 14 is the usual word for a spring or fountain of water, but in vs. 11, 12, the common word used is that for a cistern or well that is dug. Jacob's well is one of the few ancient places in Palestine that can be identified beyond question. It is in the beautiful valley between the mountain peaks Ebal and Gerizim,

COMMON VERSION.	REVISED VERSION.
5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.	5 needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his
6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.	6 son Joseph: and Jacob's [1] well was there. Jesus therefore, being wearied with his journey, sat [2] thus by the [1] well. It was

[1] Gr. *spring:* and so in ver. 14; but not in ver. 11, 12. [2] Or, *as he was*

1½ miles south-east from Nablous. Abraham and Isaac dug wells, Gen. 21:30; 26:18–22, and Jacob followed their example. The well is covered by a stone, and formerly had a chapel built over it, which is now in ruins. Two centuries ago, Maundrell declared the well to be 105 feet deep, and Robinson reported it the same depth in 1838. But in 1866 Anderson measured it accurately and found it to be 70 feet deep, with 10 or 15 feet of water in it, and the well 7½ feet in diameter, walled up with stone and masonry. At a different time of the year Robinson found the well dry. Beneath the ruins of the chapel it is covered by a massive limestone, having a small circular opening in the centre, through which buckets may be let down into the well. The Palestine Exploration Society has attempted to clean out and restore the well. That a well should be dug in this valley abounding in natural springs (80 in the region according to Robinson; compare Deut. 8:7), some of which are dry in the hot season, illustrates the resources and independence of Jacob, who would avoid disputes with the inhabitants who claimed a prior right to the living springs. He designed to leave a monument of his divine right of property to the whole country, according to Jehovah's promise. Gen. 33:18, 19; 35:12. For further notices of Shechem and the region see Gen. 12:6; 25:2; 37:12; Josh. 8:33; 20:7, 8; 24:1, 32; Judg. 9:1; 1 Kings 12:1, 25. It is about ten minutes' walk from modern Askar, the ancient Sychar, south to Jacob's well. But there is a good spring at Askar. Why should the woman pass that and go so far for water? The spring may have been dry from heat and drouth. Then, too, the water of Jacob's well was thought to have some special virtue, and it was unusually cool. Jacob appears to have dug the well to prevent quarrelling over the scant supply of water in the other sources. Such a deep and substantial well, lasting through ages, shows the resources of Jacob.

Jesus . . sat by the well] This narrative shows how truly Jesus was human, with the infirmities of a human body like ours. He was wearied with the journey, but not of his work. The well of Jacob was a refreshing place for rest. How many delightful memories of the past history of Israel and of the patriarchs clustered about this spot! Jesus "sat thus by the well," giving himself up to rest; wearied he sat there without any other apparent purpose than to rest.

It was about the sixth hour] By the common Jewish mode of reckoning from sunrise to sunset, the sixth hour would be about noon or mid-day. By our usual mode it would be either 6 o'clock in the morning or 6 in the evening. Neither of these hours answer the conditions of the narrative as well as the other. At six in the morning one would not commonly be wearied with the day's journey scarcely begun, and at 6 in the evening, there would be too little time for all the subsequent events mentioned to occur on that day. Hence we conclude that the Jewish mode of reckoning is followed or that it was about mid-day. The woman went to the city; the people returned; Jesus taught them, and they then urged him to remain with them. All these things clearly took place on that same day. If the resting at the well began about noon, it would imply a morning's weary journey, and yet

Jacob's Well. The Mouth of the Well is within the Open Doorway.

leave time for what followed at once upon the coming of the woman to the well.

7. Give me to drink] What led the woman of Samaria or Samaritan woman, that is of that country, not of the city, to come at this moment, is not stated. It was the one opportunity she had for meeting the Son of God. Providentially she was at the right place, at the right time, to gain a knowledge of the way to be saved. Though only one woman, and she of a despised race, and not of very good moral character, Jesus preached one of the most wonderful, and profoundly spiritual of his discourses to her. It is common for travellers to ask for a drink, and it is usually cheerfully given. Here is the Son of God, who could have made the clouds his chariot, or called upon legions of angels to attend him, wearily plodding over the hills of Judæa and Samaria, tired, hungry, thirsty, wayworn like any common man. We are amazed at the condescension. But how this brings the Son of God into fullest sympathy with our daily toil and weariness, and shows us how his heart must go out in love and tenderness when he sees the trials, the hunger, thirst and overwhelming sorrows of the multitude of wretched toilers and sufferers on the earth now!

9. How is it that thou, being a Jew, askest drink of me] The evangelist explains in v. 8 why Jesus was alone. His disciples had gone to the city near by to buy food, while he rested by the well. The woman was not surprised that Jesus asked a drink of her because she was a woman, but because he was a Jew, and she a Samaritan. To converse with a woman in public in the East would be uncommon, but to ask a drink was an everyday thing. The request coming to her from a Jew, however, the woman wondered at it. What is behind it? A Jew would not do this, without some special purpose or reason. So the Samaritaness asks, why? And she points her question sharply. You a Jew, of a nation that despises us; why ask any favor of us? How she knew Jesus to be a Jew is not stated. It might have been by his dress, speech or manner. Then it is added in explanation, "the Jews have no dealings with the Samaritans." If these are to be taken as the words of the woman, then they indicate an ironical or sarcastic retort to the request. Many, however, take them as the words of John, added to explain the question of the woman. In that case we would have expected him to use the past perfect tense, although he may have alluded to the non-intercourse as still prevailing when he wrote. Some important copies omit them, from whence it is inferred that they are a comment of some copyist which crept into

COMMON VERSION.	REVISED VERSION.
7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.	7 about the sixth hour. There cometh a woman of Samaria to draw water: Jesus
8 (For his disciples were gone away unto the city to buy meat.)	8 saith unto her, Give me to drink. For his disciples were gone away into the city
9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.	9 to buy food. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? ([1] For Jews have no

[1] Some ancient authorities omit *For Jews have no dealings with Samaritans.*

the text. In any case, they state what we know from other sources to be an historical fact. The woman was bright and keen at repartee, and knew how to turn history so as to "get even" with the Jew. The social feeling and cast are strong. My pitcher is unclean to you. How can you use it?

10. If thou knewest the gift of God, and who it is that saith] Are two things stated here, or only one? If by "gift of God" Jesus means himself, then only one is referred to; if "gift" is to be taken in the broad sense, of eternal life, of which "living water" is the symbol, then two things were unknown to the woman: eternal life, and the person who was speaking to her. If you knew the richness, freeness and excellence of that which I have to give, and knew who he is that is speaking to thee, "Give me to drink" (not really begging a favor), thou wouldest have asked (begged the favor) of him, and he would have given thee living water! By living water the woman understood him to mean running, not stagnant water. For the use of the phrase "living water" read Gen. 26:19; Zech. 14:8; Jer. 2:13, and Rev. 7:17; 21:6; 22:1. The Jews were familiar with this application of "living water" to signify a godly life, but it may have been an unfamiliar thought to the Samaritan. Salvation, as a well of spiritual truth and the beginning of a new life, was at hand, yet unknown to the Samaritans. Jacob's well was believed to be a spring at the bottom; so the Greek word means. The offer of Jesus was of something better than could be had at Jacob's well or spring. The woman so understood him, but yet was mystified.

11. Sir, thou hast nothing . . the well is deep] Jesus had said, "If thou knewest . . who it is that saith to thee." So the woman presumed that he claimed to be some great person, and addressed him with, *Kurie*—"Lord" or "Sir." The woman is greatly surprised and perplexed by the answer of the stranger. How could he get the water independently of the well? Even Jacob could not do that! He made the well and used it. What does this man mean? Yet majesty and truth, are in his words and manner. These bring a change in her tone. She responds with respect, but with questions of wonder, showing a bewildered state of mind. Is he speaking of this well of Jacob and the water in it, which the woman regarded, in common with her people, as possessing special virtue? There is a tinge of this superstitious feeling in the woman respecting the sacredness of the well. This stranger seems to confirm that idea. But he has neither jar nor rope; how can he get the living water of which he speaks?

12 Art thou greater than our father Jacob?] She puts emphasis

COMMON VERSION.	REVISED VERSION.
10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.	10 dealings with Samaritans.) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee
11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?	11 living water. The woman saith unto him, [1] Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou
12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?	12 that living water? Are thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and

[1] Or, *Lord*

on "thou." "Art thou," a wandering Jew, "greater than our father Jacob?" She, a Samaritan, claimed Jacob as the common father of her people through Joseph. They could not then have been wholly heathen: they must have been to a large extent of Jewish descent. That Jacob dug the well and gave it to his descendants are facts here stated by the woman, probably from Samaritan tradition, since they are not noted in Old Testament history. The well was dug on Jacob's plot of ground, which he purchased. The well was his: he drank of it himself, she says, and this gave it added value in the woman's estimation. His sons also drank of the water; and all Jacob's flocks and herds. These things are stated by the woman to magnify the importance and the inexhaustible supply of this venerable well.

13, 14. shall thirst . . shall never thirst . . unto eternal life] Jesus quietly passes her last question, to be decided by the woman herself, when she should better understand the subject, and calls her attention to the difference between the water in Jacob's well, favored as that was, and the "living water" to which he referred. Excellent as the water in the well was, those who drank of it soon grew thirsty again. But the "living water" now offered, would satisfy thirst forever, for it would become a perennial fountain of springing water unto eternal life. This marks the spiritual nature of the gift. Nothing can satisfy the human spirit but spiritual things. No matter how long and freely one drinks of this world's pleasures, riches, profits or honors, he longs for more. Only when the soul takes that which is truly spiritual, is it truly satisfied. The life of the worldly ebbs and flows like an intermittent spring, but the human appetites and desires are ever calling for more. Even the son of Sirach makes wisdom say, "They that drink me shall yet be thirsty." Ecclus. 24:21. But Jesus tells of a living water that is a fountain in the soul, "the fountain swells into a river, and the river expands into and loses itself in the great ocean of eternity." See Prof. Reynold's remarks, who adds, "the beauty of the image is lost if with Luthardt and Moulton we attach the 'unto eternal life' to 'well' rather than to ἁλλομένου ["springing up" of water]. There is some difficulty in interpreting the metaphor, but it is clear that the divine life which Jesus offers is without measure as to quantity or time." Men are seeking lasting happiness in thousands of ways, yet miss the only true way of gaining what they ignorantly or erroneously look for, in other ways.

15. Give me this water] Some have taken the woman's request as ironical, but the context indicates that she is in earnest. It is the eagerness

COMMON VERSION.	REVISED VERSION.
13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:	13 his cattle? Jesus answered and said unto her, Every one that drinketh of this water
14 But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life.	14 shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water
15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.	15 springing up unto eternal life. The woman saith unto him, [1]Sir, give me this water, that I thirst not, neither come all the way

[1] Or, *Lord*

of a soul grasping after a half-discovered good. The woman has a hazy undefined idea that there is some mysterious blessing which this stranger has found. That it is wholly spiritual, she does not yet see: she rather connects it in some superstitious or mysterious way with the water of the well. Then her request shows, too, that it springs out of a selfish desire for personal comfort and ease. She wants this magical water, to be relieved of intolerable thirst so troublesome in hot countries, and of the drudgery of drawing and carrying water, a work that is one of the burdens of life to women in the East.

16. Go, call thy husband] To reveal to the woman her own character, and the real state of her heart, Jesus startles her with a new command, apparently, but not in fact, foreign to the subject. If a stranger was to confer a gift upon a woman in the East, it was courteous and important that it should be done in the presence of, or through her husband. While it is true that Jesus "never waits upon conventionalisms, sabbatic rules, current fashions of any kind" (Reynolds), yet he uses all these to further his work, or to open the heart to the truth. He took advantage of the eastern customs and formalities recognized by his hearers, to make their duty plainer to them. The woman was living with her paramour. Knowing the loose, sinful life of this woman, and how lightly the marriage bond had been regarded by her, he springs this test upon her.

17. I have no husband] The woman is perplexed. This stranger appears to know the secrets of her life. He may be a prophet. He knows my past life, how worldly, sensual, sinful it has been. Still he cannot or may not know it all. So she answers, "I have no husband." She did not perhaps intend to make it appear that she was a widow, but she did doubtless hope to escape from calling the man she was living with as if he were her husband, and avoid further exposure. Some infer that these words were a genuine frank confession of her guilt. But the peculiar expression of Jesus in reply, "he whom thou now hast is not thy husband: this hast thou said truly," indicates that the woman intended to tell only a half-truth, and Jesus points out the fact.

18. thou hast had five husbands] If these five were rightful husbands, which is possible though not certain, except according to some loose law or custom prevailing among the Samaritans, then it must be inferred that on one pretext or another she had been five times divorced and was now living with a man to whom she had never been married. Thus Jesus charges her with a life of immorality. Prof. Reynolds understands that "the first five husbands were conventionally allowable; but that the suggestion is, that

COMMON VERSION.	REVISED VERSION.
16 Jesus saith unto her, Go, call thy husband, and come hither.	16 hither to draw. Jesus saith unto her, Go
17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:	17 call thy husband, and come hither. The woman answered and said unto him, I have
18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.	18 no husband. Jesus saith unto her, Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou

either by divorce or wanton rushing to further nuptials if the former had been ruptured by death, her character had been ever deteriorating until, under present circumstances, she was committing an open act of illegality and impurity." Many attempts have been made to show that the five husbands were symbols of some religious state or truth, but these are too fanciful, and tend to reduce the narrative to a myth. Augustine, for example, held that the five husbands signified the five senses of the body, by which the soul was ruled or defiled. Origen thought they were symbols of the five dispensations under which the woman had lived. These seem absurd to us. The details are life-like and have every mark of a real historic occurrence. Jesus puts the emphasis on husband: "Thou saidst rightly: husband have I not." The sin of her life is laid open. In an easy age among an easy-going people as to family ties, she fell into vice. Yet coupled with her sensuality was a certain superstitious regard for religion, and she had religious prejudices and memories that kept her from being utterly hardened in sin and shame. This revelation of her life, which the woman may have supposed was unknown to the world, brought conviction to her mind.

19. thou art a prophet] In the face of her sinful life, which she did not attempt to deny, nor to excuse, the words of Jesus awoke her better nature. She promptly confesses the stranger to be a prophet. How much this meant in the mouth of a Samaritan is uncertain. Some suppose it would mean more than if spoken by a Jew, since the Samaritans looked for a prophet like unto Moses, and not for a temporal king. But whether their idea of the Messiah was any nearer to the true one than that of the Jews is doubtful. The woman now recognized in the Jewish stranger a person of authority, as a religious teacher. This brings her into a frame of mind to be taught.

20. Our fathers worshipped in this mountain] Her religious nature aroused, she now asks this Teacher's opinion of the great dispute between the Jews and Samaritans as to the right place of worship. She would talk with the prophet on spiritual things, but on public rather than personal religion She was curious to learn more about the worship of God. Ryle observes, "the first refuge of an awakened conscience is strict adherence to some outward form." If the exclusive views of the Jews were true and to be continued, there could be no true worship among the Samaritans. It is more than likely that her conscience stoutly rebelled against such a view, and yet she did not realize that her people were quite as bigoted as the Jews in their ideas of worship.

21. neither in this mountain, nor in Jerusalem] The woman's

COMMON VERSION.	REVISED VERSION.
19 The woman saith unto him, Sir, I perceive that thou art a prophet.	19 said truly. The woman saith unto him, [1] Sir, I perceive that thou art a prophet.
20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.	20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place
21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.	21 where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.

[1] Or, *Lord*

question placed our Lord in a delicate position. It required tact and wisdom to answer it, so as to maintain the truth, and yet not repel the awakened soul. He began therefore, by showing that both Samaritan and Jew were too narrow, and hence too low in their ideas of worship. These ideas had been suffered in the past, but the time was close at hand, when God the Father would be truly worshipped neither in this mountain as the Samaritans say, nor yet in Jerusalem, as the Jews declare. The "Father" was a name for God common to Jew and Samaritan, and not unknown to Gentiles. The words "believe me" used only here in the Gospel, mark the solemnity, importance and unusual nature of the truth Jesus was about to declare. His words foreshadowed the speedy and complete passing away of the old formal worship of Jew and Samaritan. The spiritual worship set forth was not wholly new, but it had been sadly obscured and nearly forgotten by the stress laid upon forms and ceremonies in worship.

22. salvation is of the Jews] Declaring that Samaritan and Jew alike had mistaken views of the worship of God, the way is open now to point out the special error of the Samaritans. So he adds, you Samaritans do indeed mean to worship God, but you do not know "what" (not "him, whom") you worship. You deny the prophets and their teaching, and your knowledge of what you worship, that is, not only of God but the whole content of your worship, is imperfect. We the Jews, especially those waiting for and accepting the Messiah, know what we worship. Our revelation has gone beyond yours, for it has distinctly declared unto us salvation. The Scriptures declare that through the Jews, God's particular people, salvation is coming.

23. worship the Father in spirit and in truth] And the reason of all this is now more explicitly stated. The time has come when formal outward worship cannot longer be accepted as true worship. These ceremonies, offerings, and pilgrimages to some particular sacred place, are not the highest form of worship. They are not the worship God seeks. He wants the homage of the heart, not the natural heart of flesh, but the heart renewed by the Spirit. He looks for an intelligent, mental, and spiritual service, in contrast with sacrifices and offerings, and for a soul of truth and sincerity. Well the Psalmist understood this, "a broken and a contrite heart, O God, thou wilt not despise." Ps. 51:17. The Father also is seeking such, to be his worshippers. The last clause, if rendered as in the margin of the Revised Version, implies that no other persons really worship him, except those who give spiritual homage. That this is the true meaning is clear from the next verse.

24. God is a Spirit] Or, literally and more exactly, "God is spirit,"

COMMON VERSION.	REVISED VERSION.
22 Ye worship ye know not what: we know what we worship; for salvation is of the Jews.	22 Ye worship that which ye know not: we worship that which we know: for salvation
23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.	23 is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: [1] for such doth the Father seek to be his wor-
24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.	24 shippers. [2] God is a Spirit: and they that worship him must worship in spirit and

[1] Or, *for such the Father also seeketh* [2] Or, *God is spirit*

see marginal reading; "and they that worship him must worship him in spirit and truth." This profound truth had been buried under the multiplicity of offerings and sacrifices, so that Jew and Samaritan had alike lost sight of it. God is not a material and carnal body. He is spirit, not a spirit, as if this defined his *form*, but "spirit" as expressing the nature of his substance or essence. God is essentially spirit. Hence it follows that they who worship him, because he is spirit, must, by the very necessity of that fact, worship him in spirit and truth. All else is mockery, pretence, not worship. Forms, postures, sacrifices, sacraments, liturgies, holy places, holy days, may be a means to worship, provided the spiritual sense and feeling are behind them, and spirit finds expression through them. But as forms and expressions they are not worship. They may even hinder worship such as God seeks. Only as the spirit of man communes with God is there any worship of God.

25. I know that Messiah cometh] The Greek word for "know" implies not so precisely personal knowledge as information, or hearsay knowledge, and conviction from this current report. The Samaritans held to the Pentateuch and anticipated a great Reformer, prophet and restorer, who would set right all things in religion and worship. See Deut. 18 : 15–18. The phrase "which is called Christ" must be taken as a parenthetic clause, not spoken by the woman, but given by the evangelist. To hold with some that the woman used these words, requires us to hold also that Jesus and the woman conversed in Greek rather than the Aramaic, which is improbable. When Messiah came, the woman believed he would explain all these mysteries of worship and salvation to them.

26. I that speak unto thee am he] It is remarkable that the first clear and unmistakable declaration of Jesus that he is the Messiah, is made to this poor, sinful Samaritan woman. He must have seen in this humble soul a suitable preparation to receive this great truth. The censorious scribes, the proud Pharisees, the worldly Galilæans had been taught by our Lord; but to none of them so far as the record shows had he made this revelation of himself. Even Nicodemus, who was faithfully taught of the new birth, was not assured of the character of the Teacher. But here Jesus declares himself to be the expected Messiah beyond all question. We must believe that Jesus was either a deceiver or self-deceived, or that he was what he claimed to be, the Messiah, the promised Saviour of the world.

SUGGESTIVE APPLICATIONS.—1. Jesus made disciples, and they made and baptized other disciples under his approval. 2. Jesus is an example to us in avoiding needless or untimely conflicts with bigoted and perverse people. 3. How thoroughly human Jesus was! He was weary, thirsty, hungry; how fully he can sympathize with weary struggling toilers now! 4. How un-

COMMON VERSION.	REVISED VERSION.
25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.	25 truth. The woman saith unto him, I know that Messiah cometh (who is called Christ): when he is come, he will declare unto us all
26 Jesus saith unto her, I that speak unto thee am *he*.	26 things. Jesus saith unto her, I that speak unto thee am *he*.

seemly are quarrels and religious dissensions among the followers of Christ; when Romanists have no dealings with Protestants, or with the Greek church, or Lutherans with Calvinists, Churchmen with dissenters, and Baptists with Pædobaptists! Yet the true spirit of Christ and of unity is with some of his people; it is gaining in power. 5. Jesus was a matchless teacher: we may learn tact and wisdom from his example. 6. The Lord is ever gracious and ready to teach and to save even one careless sinner alone. 7. His offer of water from the well of salvation is free, and bountiful. 8. He is kind but faithful to point out sin, and to convict or punish the sinner. 9. Outward worship of God cannot be true worship unless the soul communes with him. 10. The worship of God is not confined to any particular place. 11. It must come from the heart renewed by the Spirit. 12. Christ teaches us how to worship God, and opens the way for us to do it in spirit and truth. 13. Jesus declares that he is the Christ, the Saviour of men.

MANY SAMARITANS BELIEVE. 4: 27–42.

SAMARIA. WINTER, 27 A. D.

The return of the disciples from the city interrupts the conversation of Jesus with the woman. So she hastened to the city, to tell of the wonderful Prophet she had found. Meanwhile Jesus converses with his disciples about the spiritual harvest. The people come, and ask Jesus to remain with them. He consented and many Samaritans believed.

It has been erroneously stated by some writers (Stapfer) that the Samaritans have died out. They seemed to have been gradually dying out during the nineteenth century. For in the fifth to the seventh centuries they extended over much of Palestine and into Egypt. The colony at Cairo is extinct, and the remnant is confined to Nablous. In 1872 Conder found the community to number 135 souls, of whom 80 were males. In 1890–94 Prof. Socin reported that it numbered 40 to 50 families of 220 souls.

They are specially interesting because their religion is now regarded as more closely resembling that of the ancient Hebrews, or Judaism, than any that now exists among the Jews themselves. The origin of the belief and worship of the Samaritans is more obscure than that of the beginning of the nation. Their religion was clearly changed for the better by the Hebrew priest who came among them as stated in 2 Kings 17 : 28. Still the returned Jews would not permit them to join in rebuilding the temple at Jerusalem, and the Samaritans joined with others in a successful effort to stop the work on the temple. Ezra 4.

Their religion, however, was not acceptable to the Jews, and the alienation grew wider as time went on, until the Samaritans made a temple for themselves upon the top of Mt. Gerizim, which they still regard as the highest mountain in the world.

That their worship was not well defined and intelligent is shown by the words of Jesus to the woman of Samaria: "Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews." 4: 22. The Samaritans, however, hold to the unity of God, to Moses as his one great messenger, greater even than the Messiah, the expected prophet. They be-

lieve in the perfection of the law, in retribution, and in angels and demons. Their views of the future life are like those of the Sadducees.

The Messiah they believe to be of the sons of Joseph, based on Deut. 18: 15, and in 1860 they held that he was somewhere on the earth, though not recognized. They have held that he would appear when the world was 6,000 years old, would live here 110 years, and after 7,000 years appear to judge the world.

They accept the Pentateuch, the Mosaic law, and follow it more strictly than do the Jews, and not invented nor added traditions to it such as the Jews receive in their Talmuds. They hold also that the temple should be on Gerizim, and that Abraham offered Isaac on Moreh, and not on Moriah, as the Jewish Scriptures state. 2 Chron. 3 : 1. They allow no images, nor earrings, because earrings were used in making the golden calf.

Their great feasts were held yearly, the passover on Gerizim, and the feast of Pentecost, and the feast of atonement, when the book of the law is displayed, kissed and read.

They claim to be the descendants of the ten tribes of Israel. It is remarkable that they have existed for over 2,000 years as a distinct people, hated by the Jews, to whom they are closely allied in religion. This and their physiognomy support their claim, for their features possess the marked characteristics of the Jew. It is further remarkable that so many of them readily accepted Jesus as the true Messiah.

27. came his disciples] They came from the city, whither they had gone to buy food. See v. 8. They were surprised to see him talking with a woman. One of the traditions of the Rabbins was, "a man should not salute a woman in a public place, not even his own wife." In one of the daily prayers of these proud teachers was this: "Blessed art thou, O Lord, . . who hast not made me a woman." But yet not one of the disciples asked what he wanted of the woman, nor why he talked with her. What prevented them from asking these questions we do not know. It is clear that they had a great curiosity to know why he talked with this woman and wished to ask him. Jesus knew their thoughts and quite likely at the proper time related the facts, which John here records.

29. told me all things that ever I did] As her talk with Jesus was interrupted, the woman left her waterpot, implying deep interest in the subject of the conversation, and hastened to the city, saying to the men, for these she would naturally meet in the road and street, "Come, see a man, who told me all things," etc. She had been deeply impressed with the man-

COMMON VERSION.	REVISED VERSION.
27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?	27 And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her?
28 The woman then left her waterpot, and went her way into the city, and saith to the men,	28 So the woman left her waterpot, and went away into the city, and saith to the men,
29 Come, see a man, which told me all things that ever I did: is not this the Christ?	29 Come, see a man, who told me all things that *ever* I did: can this be the Christ?

ner and power of the stranger. He had laid open to her the greatest sin and secret of her life, which was so important that she speaks of the revelation as telling all things she ever did. This is not to be attributed to a woman's loquacity (Reynolds), but rather to the demonstrative nature of Orientals, and to the exuberance of joy in her new-found experience and life. In her delight she exclaims: "Can this be the Christ?" or "Perchance this is the Christ." The question is given a doubting turn as if expecting a negative, yet intended to awaken attention, and throw the answer upon their own decision. The Greek *μήτε* has this force; it does not mean, "This is surely the Messiah." The woman believes he is, yet surprised at the greatness of her discovery, she ventures modestly to put her belief in the form of a question, as one not sure of the facts; as if the blessing was too great to be possible. Her earnest excited manner and her marvellous account of this new Teacher brought the people from the city to the well, to see and hear Jesus for themselves.

32. I have meat to eat that ye know not] While the woman is relating her story in the city, the disciples urged their Master to eat. They knew that he had been for some time without food. But he surprises them by answering: "I have meat" [in the broad sense of food] "to eat that ye know not." The "of" should be omitted. For he does not mean some hidden food they knew not of, but food of which they knew not the nature and virtue. Their questions among themselves showed how true the Lord's words were. They surmised that he referred to food for the body, and wondered how or from whom he could have received it.

34. My meat is to do the will of him] Having aroused their attention and curiosity and fixed their thought upon the subject and knowing their thoughts, Jesus now explains his meaning. My food is "to do the will of him that sent me, and to finish [complete] his work." It is the complement of the truth spoken during the great temptation, "Man shall not live by bread alone." Luke 4:4. The spiritual life is fed and sustained in service for God. This explains his previous conduct, and answers their previous wonder that he talked with a woman. v. 27. As food is needful for the body, so proper spiritual nourishment is necessary for the soul. The worldly man's food feeds him; the Christian's obedience to God feeds him. If a man does his own will, the will of the world, the flesh, or the devil, he may become rich, honorable, and great in the world's esteem, but he starves his spiritual nature. Doing the will of God alone brings strength and health to the soul.

COMMON VERSION.	REVISED VERSION.
30 Then they went out of the city, and came unto him.	30 They went out of the city, and were com-
31 ¶ In the mean while his disciples prayed him, saying, Master, eat.	31 ing to him. In the mean while the dis-
32 But he said unto them, I have meat to eat that ye know not of.	32 ciples prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that
33 Therefore said the disciples one to another, Hath any man brought him *aught* to eat?	33 ye know not. The disciples therefore said one to another, Hath any man brought him
34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.	34 *aught* to eat? Jesus saith unto them, My meat is to do the will of him that sent me,

35. four months, and then . . the harvest] Jesus taught truth, not in the dry, abstract form, but by figure and illustration. It is common for teachers and preachers to say, "We are sowing now: the harvest is months, possibly years hence; . . we are getting the ground ready; we are scattering seed: the harvest is by and by." Why may not the harvest be at hand? In spiritual husbandry God does not always call on the sower to wait for months and years, for the spiritual seed to fructify. To the believing worker Christ has a field always white for harvest. In Palestine the harvest usually begins in March or April. Hence if this conversation took place four months earlier, it occurred in December or January.

Lift up your eyes, and look on the fields] He calls their attention not to the earthly, but to the spiritual harvest. Some suppose with reason, that the woman and the Samaritans were already in sight, coming to receive the message of salvation. Even these Samaritans, despised by Jews, are ready to welcome the truth, and the Messiah. All that is required to harvest them for the truth, is reapers, believers ready to be evangelists among them. The spiritual harvest differs from the grain harvest in this respect; the former may always be going on, for everywhere and at all seasons there are or ought to be souls in a condition to be brought into the kingdom and saved.

36. he that reapeth receiveth wages] Then passing from the figure of a grain harvest, Jesus explains that the reaper and sower are in close fellowship in labor and in the reward. The souls gathered into eternal life are the wages, the payment for the reaper, and not for the reaper only but also for the sower. The special sowing primarily referred to here is that of Christ himself in his discourse to the Samaritan woman. The reaping is the many Samaritans who believed because of the woman's gospel message. But this instance is no doubt intended to teach a broader truth, in regard to all spiritual sowing and reaping. Christ was not merely the Sower; he is the Lord of the harvest also. The particular case at the well and in the Samaritan city illustrates the general law of all Christian and mission labor. The rejoicing of Christ and his disciples in Samaria is a part of that joy which all believers successfully sowing or reaping for him will have.

37. One soweth, and another reapeth] This is another phase of the same general truth in spiritual work. It is the common experience; one cannot do all the work; nor can one always do every kind of spiritual work.

COMMON VERSION.	REVISED VERSION.
35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.	35 and to accomplish his work. Say not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they
36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.	36 are [1] white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together.
37 And herein is that saying true, One soweth, and another reapeth.	37 For herein is the saying true, One soweth,
38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.	38 and another reapeth. I sent you to reap that whereon ye have not laboured: others have labored, and ye are entered into their labour.

[1] Or, *white unto harvest. Already he that reapeth &c.*

Every man has his work; but it is not in the same form, although the great work is one. As in earthly husbandry there are various things to be done, the soil to be prepared, sometimes rocky, or full of foul weeds, thorns, brush, or marshes to be drained; the seed to be sown; the grain to be harvested; so in spiritual husbandry there are many varieties of labor, but all tending to one great work, gathering souls into the kingdom. The children inherit the fruit of the toil of their fathers; one teacher or pastor succeeds another to carry forward the gospel cause. In the spiritual refreshings that come, sower and reaper often rejoice together in this life; how truly will these rejoice in the great harvest day of God! This thought is distinctly stated in v. 38. The immediate disciples of Christ had been sent into spiritual fields where others had labored and had entered, that is, taken up this labor. Mark however, nothing definite is stated in v. 38 respecting the success of the labors of either class. It is only implied that according to their faith and the state of preparation of the people's heart, would be the success. In this instance in the Samaritan city, the success was as great as it was unexpected by the disciples. This is stated in vs. 39–42.

39. many of the Samaritans believed] The Samaritans believed on the word of the woman. Her life must have been known in her own town. She used no learning or eloquence to persuade her townspeople: she told the earnest, simple story of her interview and of her conversion to the new faith. It was enough to lead many to believe, and to seek Jesus.

40. he abode there two days] These Samaritan people became at once so interested in this Jewish teacher, that they besought him to abide with them. What a contrast this was with the treatment he usually received from the Jews! Such was the feeling, too, that Galilæan Jews generally avoided Samaria in their yearly pilgrimages to Jerusalem to their religious feasts, and chose the longer route through Peræa. How different also was this reception from that by the Gerasenes, who urged Jesus to depart from their borders! The Samaritans believed on the testimony of a woman, from which Melanchthon remarks, that it is not needful to have episcopal nor ministerial orders, in order to tell the story of Christ and to do good to souls.

42. we have heard for ourselves] Some suppose these Samaritans are a different company from those mentioned in v. 39. Here the others believed on the testimony of the woman only. These were yet in doubt; though half-believing or thinking this new teacher might be the Messiah. When

COMMON VERSION.	REVISED VERSION.
39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.	39 And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all
40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.	40 things that *ever* I did. So when the Samaritans came unto him, they besought him to abide with them: and he abode there two
41 And many more believed because of his own word;	41 days. And many more believed because of his word; and they said to the woman,
42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.	42 Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

they came to Jesus and heard him for themselves, then they fully believed. Another view is that those of v. 42 were a part of the same mentioned in v. 39; that many heard the woman and believed, but only with an intellectual belief. When they came to Jesus they then received saving faith in him. Both views grammatically are tenable. Surely the confession of the class of v. 42 is remarkably clear and spiritual. It was much later in his ministry that the Twelve and Peter made a similar confession. The Samaritans declared him to be "surely," "truly" the Messiah, the Saviour of the world.

SUGGESTIVE APPLICATIONS.—1. Christ's methods of grace and salvation are often marvellous even to believers. 2. A heart filled with the presence of Christ, is made earnest and strong for him. 3. The story of a renewed heart is the strongest and most persuasive plea to bring others to Christ. 4. All believers are co-laborers with each other and with Christ. 5. The spiritual sower and reaper shall rejoice together. 6. Souls may be led to Christ in a great variety of ways. 7. The Samaritan woman's testimony is a good example of effective lay-preaching. 8. One may have a traditional worship and faith, yet be in spiritual darkness and in sin. 9. Personal contact with Christ and personal faith in him, give saving grace and spiritual power to one's experience and work.

HEALING THE NOBLEMAN'S SON. 4:43-54.

CANA OF GALILEE. WINTER, 27-28 A. D.

The healing of the nobleman's son is another of the six miracles of Jesus recorded by John alone. The other five are: Turning water into wine, 2:1-12; healing the impotent man at the pool of Bethesda, 5:2-9; the man born blind, 9:1-12; raising of Lazarus, 11:1-44; the draught of fish, 21:3-11. After the very interesting interruption of his journey by the invitation of the Samaritans, Jesus proceeds upon the journey to Galilee, as he had first planned to do., vs. 3, 4. Whether he went to Nazareth is not definitely stated, but the inference from this account alone is that he avoided the city of his childhood and went on to Cana, perhaps to rest for a time at the home of Nathanael.

43. after two days he departed] Or, "after the two days," that is after the two days named in v. 40. Jesus then left the city in Samaria and "went forth from thence into Galilee." Many Samaritans accepted him as the Messiah. The good news of the kingdom of God had been announced in Samaria. No particular reason is given for resuming his journey, except the one implied in the former part of the chapter. He had started for Galilee by way of Samaria.

44. a prophet hath no honour in his own country] These words have

COMMON VERSION.	REVISED VERSION.
43 ¶ Now after two days he departed thence, and went into Galilee.	43 And after the two days he went forth
44 For Jesus himself testified, that a prophet hath no honour in his own country.	44 from thence into Galilee. For Jesus himself testified, that a prophet hath no honour
45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.	45 in his own country. So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

been interpreted in several quite opposite ways. To clear away some difficulties notice: 1. That Jesus was leaving Samaria, a non-Jewish country. 2. He had come from Judæa, a Jewish country in which was Bethlehem where he was born. 3. He was going into Galilee, also largely a Jewish land, where Nazareth the home of his childhood was, and where was Capernaum also, "his own city" during his ministry. The pivotal question in the interpretation is, what is meant by "his own country?" To this it is said: 1. Galilee generally as distinguished from Judæa. 2. Nazareth as distinct from the rest of Galilee. 3. Capernaum. 4. Lower Galilee in which Nazareth was, as distinct from upper Galilee in which Capernaum was. 5. Judæa in which was Bethlehem as distinct from Galilee. This is urged by Westcott, Moulton and others. 6. That in Judæa they would make Jesus king, see John 2:23–25; so he would escape to Galilee, his own country, where a prophet has no honor, to avoid being made king in Jerusalem. But entirely a different reason from leaving Judæa is given in vs. 1–3. The other views neutralize one the other. If the ministry had been resumed in Samaria, it might seem that Jesus left for Galilee to avoid the notoriety among the Samaritans. Besides, it is immediately added that the Galilæans received him warmly. The explanation of Meyer and Godet seem to me nearer the right one. We call that one's "own country" in which he lives and labors, not the one in which he may be born merely. This fixes upon Galilee. But Jesus was not honored there at first. His earliest ministry was in Judæa, as described by John, but omitted by the Synoptics. In that country he worked many miracles, was honored by the multitudes, though not by the Pharisees. The Galilæans who were at the feast in Jerusalem carried the news of what they saw of Jesus' miracles and teachings to their and his country. He had gained recognition in Judæa. Now the Galilæans were ready to welcome him. This makes the account consistent in vs. 43-45.

46. came again into Cana] The previous visit to Cana is referred to as a ground for the welcome given to him. There he had turned water into wine. This miracle and the news of more similar wonders at Jerusalem which preceded his coming, made a great sensation in Galilee. The people in Capernaum heard of it. One of the king's officers (a nobleman) had a son sick in Capernaum.

47. he . . besought him] This officer must have been a Roman since the Hebrews had no such officers among them. Some have conjectured that he was Chuza, Herod's steward, whose wife Joanna was a disciple, Luke 8:3; others that he was Manaen, Herod's foster-brother, Acts 3:1. Who-

COMMON VERSION.	REVISED VERSION.
46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.	46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain [1] nobleman, whose
47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.	47 son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down and heal his son; for he was at the point of

[1] Or, *king's officer*

soever he was, the nobleman made a hasty journey to Cana to urge Jesus to come down to Capernaum and heal his child, who was dying; "at the point of death." The Crusaders regarded Cana as identical with *Khurbet-Kana*. In the 12th century it was placed from 4 to 6 miles north of Nazareth. Conder suggested *Reineh*, about 1½ miles northeast of Nazareth, while Robinson, following an old tradition (contrary to usual custom), urges *Kana el Jelil*, about 9 miles north of Nazareth. The English survey found an old ruin near *Kefr Kenna*, and a beautiful spring west of that place, which removed the chief objections, and render *Kefr Kenna* the most probable site of ancient Cana.

48. Except ye see signs and wonders, ye will not believe. Was this spoken to the nobleman or to the people? It appears to have been spoken to the company, though some suppose the words were intended as a reproof to the nobleman. But why should Jesus require a Roman officer to believe without as much evidence and instruction as the Jews had received? Jews were present; and the Galilæan Jews were later reproved for unbelief. See John 6 : 41, 60–66. Moreover, the nobleman does not seem to have required the reproof, for as soon as Jesus assured him that his child should live he "believed the word" and "went his way." It cannot, therefore, fairly be said that the reproof was for the nobleman; the context is clearly against this view.

As Dod suggests (Expositor's Greek Testament), Jesus puts a faith grounded upon marvels and signs in an inferior place. The father's heart urges his request, and urges that Jesus "come down." The Master does not go down, but tests the Roman's faith by telling him to go; his son lives. On this word he departed, his fears quieted, his mind at rest; for he journeys home leisurely, not meeting his servants until the next day. This shows the high nature of his faith.

The Galilæans had not at first given honor or credence to Jesus, nor were they ready to do it widely and cordially now, even after the favorable report that the Galilæan pilgrims to Jerusalem had brought of what Jesus did in the capital. There was a general craze for miracles, and under the influence of this passion the public were in danger of losing sight of their purpose. The mass of the people there as elsewhere wanted to see the signs before they believed.

49. come down ere my child die] The man did not regard the answer of Jesus as a denial. This is another evidence that the answer was not merely personal. The plural "ye" of v. 48 also confirms this view. The faith is weak; but it clings to the little hope still held out by the Teacher. The father puts all of a father's tender love into his petition. "Come down ere my *little child* die," is the piteous plea. It gains what it seeks.

COMMON VERSION.	REVISED VERSION.
48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.	48 death. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no
49 The nobleman saith unto him, Sir, come down ere my child die.	49 wise believe. The [1] nobleman saith unto him, [2] Sir, come down ere my child die.

[1] Or, *king's officer* [2] Or, *Lord*

50. thy son liveth] Will he believe the word? It was a severe test. The prophets seldom, if ever, healed at a distance. Jesus had not been known to work miracles far away. Could he? The nobleman stood the test: he believed. Familiarity with great men often leads the multitude to mark their faults and foibles, rather than their nobler traits of character. Their best deeds may be misjudged, because of a wrong view of their motives. The rich and the noble have their sorrows. The world is akin in this respect. Sickness and death are the heritage of rich and poor. Whatever station one fills, when mortal illness faces him, he needs Christ, and the despairing cry often is: "Come down ere we die." But what a change his word can make! One moment the gloom of death rests over the house, the next hope, life, joy! The nobleman immediately starts for his home at Capernaum, a distance of about twenty miles.

51. his servants met him] On his way down to Capernaum his servants met him, with a joyful message from home: "Thy son liveth." The father used the diminutive, *παιδίον*, expressive of tenderness; Jesus used the more dignified title, *υἱός*, while the servants used the common domestic word *παῖς*.

52. he inquired . . the hour when] In his joy the nobleman was thoughtful; he wished to fix the time of healing, so as to connect it with the word of Jesus. They answered, "Yesterday at the seventh hour." Using the ordinary mode of Jewish reckoning the day from sunrise to sunset, the seventh hour would be about one o'clock P. M. If the nobleman started at once for home as the narrative fairly implies, he would be near Capernaum at sunset when the following day began. Then his servants met him, as we suppose. If it was after sunset or late in the evening, they would speak of the day just past as "yesterday." Moreover this would give time for a hasty journey from Capernaum starting very early, and for a return on the same day or evening. The modern method of reckoning introduces serious difficulties which some strive to remove, but their explanations really require to be themselves explained. The father recognized the hour when his son "began to amend" as the hour when Jesus had spoken the word of healing. So his faith in Christ was confirmed.

53. himself believed, and his whole house] The entire family (how

COMMON VERSION.	REVISED VERSION.
50 Jesus saith unto him, Go thy way: thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.	50 Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way.
51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.	51 And as he was now going down, his [1] servants met him, saying, that his son lived.
52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.	52 So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the
53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house	53 fever left him. So the father knew that it *was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed,

[1] Gr. *bondservants.*

large it was, we are not informed), believed. It is the earliest notice of a whole household coming into the new faith. The belief of the nobleman was something more than an acceptance of Jesus as a miracle-worker; he had a saving faith in him and so had his household.

54. This is again the second miracle] The word for miracle means strictly "sign." On a former return of Jesus from Judæa, he had turned the water into wine. That was his first miracle in Galilee. Now on his return he heals the nobleman's son. This is the second one in Galilee. He had worked signs at Jerusalem and multitudes followed him. This aroused the envy of the Pharisees, who violently opposed him, so that he left Judæa, although the common people heard him gladly.

This healing and that of the centurion's servant, Matt. 8:5; Luke 7:2, have been regarded as the same by Irenæus and others. The differences should be noticed: 1. Here it is a nobleman and his son; there a centurion and his servant; 2. here the man pleads in person; there the elders of the Jews apply; 3. here Jesus was at Cana; there at Capernaum; 4. here the father asks Jesus to go down; there the centurion declares himself unworthy and requests the healing by a word; 5. here Jesus reproves their want of faith; there he marvels at their great faith.

SUGGESTIVE APPLICATIONS.—1. People often honor men abroad, and overlook better ones in their own land. 2. The rich and the noble have afflictions as well as the poor. 3. Sickness and death come to the young and to the old, to the noble and ignoble. 4. Troubles sometimes lead men to Christ. 5. Parents yearn for the lives and good of their children. 6. These are often the means of bringing them to Christ. 7. When Christ speaks the word, health comes to the body and the soul. 8. Prayer and faith take in households as well as individuals.

JESUS AT THE POOL, BETHESDA. 5:1–18.

POOL BETHESDA, JERUSALEM. SPRING (?) A. D. 28

The *time* of this visit to Jesusalem turns upon the feast referred to in v. 1. Again, upon that decision depends the length of our Lord's ministry. Which feast was it? Some say it was the feast of purim (in March), some the pentecost (in May), or the feast of tabernacles (in September), and others the passover (in April). There is a general agreement upon the *first* passover during Christ's ministry, John 2:13-25, and the *last* passover, John 13:1; Matt. 26:2; Mark 14:1; Luke 22:1. But were there two or one between them? If the feast of John 5:1 was purim or any lesser feast, then there was only one passover between. If, however, it was a passover, then there were two passovers between the first and the last ones, since a passover is certainly mentioned in John 6:4. In the Greek the article before feast is omitted in a majority, but found in some ancient authorities which read ἡ ἑορτή, "the

COMMON VERSION.	REVISED VERSION.
54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.	54 and his whole house. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

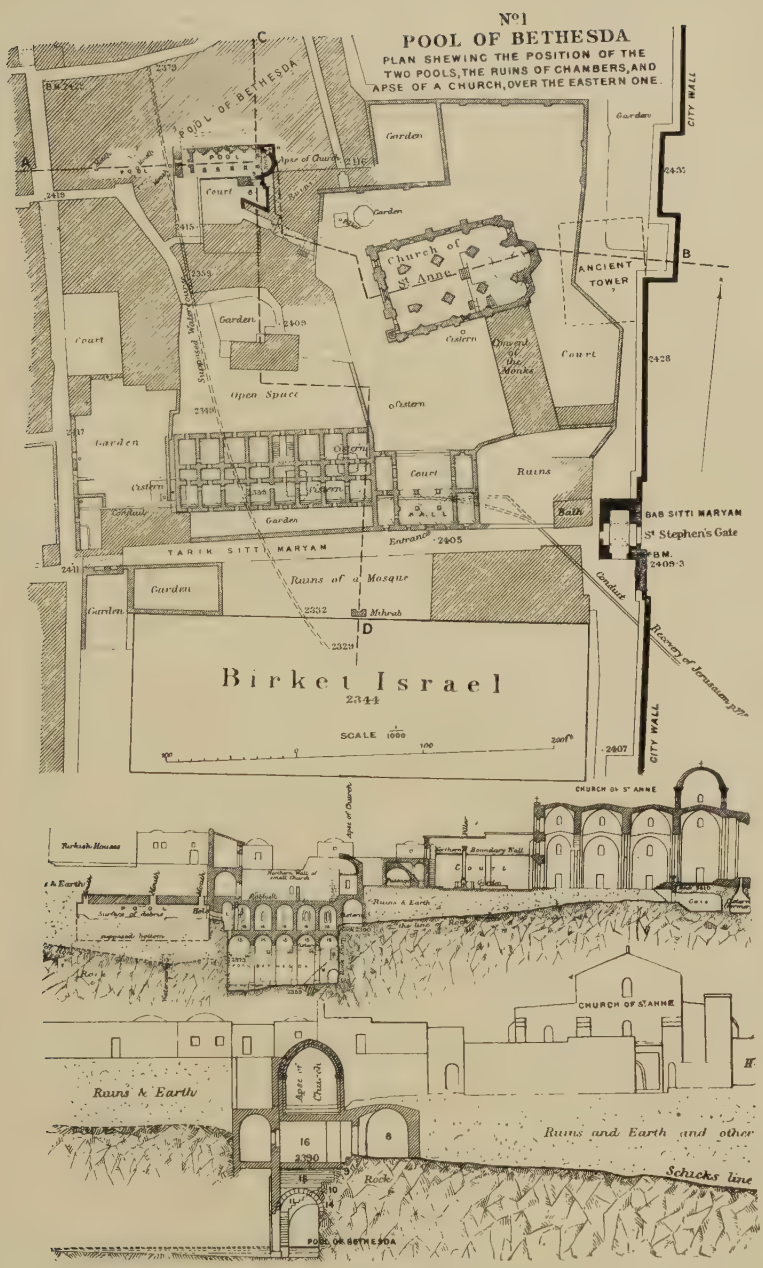
feast." But neither the article (if it were there) nor the words, "feast of the Jews," can be counted conclusive for or against the passover. That it was the feast of the dedication or of pentecost is not seriously urged by critical scholars now. There are too many formidable objections to the feast of tabernacles to hold that view. Only two are left: the feast of purim and the passover. Against the former are: 1. that purim was not a Mosaic feast. 2. It was not specifically religious but patriotic, kept in a merry, disorderly, and sometimes riotous way. 3. It was not necessary to go to Jerusalem to keep it. 4. There would not be time enough between it and the passover of John 6:4 (3 or 4 weeks) for the events narrated. See Riddle's Robinson's Greek Harmony, p. 211; Andrews' Life of our Lord, pp. 171–180. As the feast is not named some urge that it must be a lesser feast and not a passover. But John names lesser feasts as those of the tabernacles, 7:2, and of dedication, 10:22. From this it might be inferred that had it not meant a passover in 5:1, the feast would have been specified. Nearly all the arguments in favor of purim will apply with greater force to the passover. While the feast cannot be certainly determined, the evidence favors a passover.

1. After this] or more accurately, "after these things," as in the Revised Version. "After these things" implies a longer interval than is implied by "after this." How long is not clear, perhaps three or four months. The Jews had feasts in every season of the year. Nearly every Jewish feast including a common sabbath, has been suggested as the one intended. On which feast is probably meant, see above. The remark in 6:1 indicates an interval of considerable time and hence the objection that a year must have intervened between the events of chapters 5 and 6, if the feast here referred to was a passover, is not a strong one. Nothing is said of the disciples in the account of this journey, but it is probable that they went up to Jerusalem with Jesus.

2. a pool . . Bethesda] In the Greek there is an ellipsis after sheep, which the Common Version fills by adding "market;" the Revised Version adds "gate;" some critical readers add "pool." The Greek readings of the name of the pool vary. Some read Bethzatha similar to Bezetha, a name for the north part of Jerusalem. Some give Bethsaida; that is, "house of fish," and others Bethesda, meaning "house of mercy" or "of flowing water." Westcott and Hort (Greek Testament, Vol. II.) say that perhaps the purest form or reading would be Βηθζαιθά (*Bethzaitha*), "house of the olive," though they admit that Bethsaida, "house of fish," may be the correct reading. Conder, in Hastings' Dictionary of the Bible, derives the name from *Betheshdah*, "house of the stream."

COMMON VERSION.	REVISED VERSION.
CHAP. V.—After this there was a feast of the Jews; and Jesus went up to Jerusalem.	5 After these things there was [1] a feast of the Jews; and Jesus went up to Jerusalem.
2 Now there is at Jerusalem by the sheep *market*, a pool, which is called in the Hebrew tongue Bethesda, having five porches.	2 Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew

[1] Many ancient authorities read *the feast.*



PLANS OF POOL OF BETHESDA.

(From Palestine Fund, By Permission.)

Where the pool was located, or, rather, with what modern site in Jerusalem it is to be identified, is still unsettled. It was near by the "sheep-market," or "sheep-gate," or "place." The sheep-gate was north of the temple; but Conder suggests that some "place" where sheep were watered may be intended, rather than a "gate," an inference from his derivation of the name "house of the stream."

It had five porches, which could accommodate a great multitude of persons—the blind, lame, palsied and sick—waiting to be helped by bathing in the pool. The ancient sheep-gate in Nehemiah has been erroneously identified with the modern St. Stephen's gate, and this has further confused the traditions respecting the pool of Bethesda.

Eusebius and Jerome and the Itinerary of Jerusalem in the fourth century speak of a *Piscina Probatica*, which was shown in their day as the pool of Bethesda, which they call a twin or double pool. One part was filled with winter rains, the other was reddish, as if tinged with bloody waters. They, in fact, read the Greek text, "There was in Jerusalem by the sheep [pool] a pool which was called Bethesda." That is, by supplying the word pool in brackets, they made out a double pool; but they give us no hint as to its precise location.

Tradition, among the crusaders in the twelfth century, applied the title Bethesda to a cistern further north known as *Piscina Interior*, west of the church of St. Anne.

The Latin tradition now points out the modern reservoir *Birket Israil* as the site of the ancient pool of Bethesda. It lies 68 feet below the temple plateau, is partly filled with rubbish, but was once fed with water apparently from the west, and could be regulated and emptied by a channel at the southeast corner. The reservoir is 360 feet long and 126 feet wide. Capt. Warren found a double set of vaulted substructures one over the other, and an apartment adjoining this reservoir.

Robinson rather dogmatically held that there was not the slightest evidence to identify Bethesda with *Birket Israil*. While there may be some evidence in favor of the tradition, it is far from satisfactory. Robinson proposed to identify Bethesda with the "fountain of the Virgin" in the Kidron Valley above the pool of Siloam. The intermittent flow of the spring feeding this pool might account for the popular supposition of an angel troubling the waters. Conder (Hastings' Dictionary) also accepts this fountain as ancient Bethesda, and adds that the water still has an intermittent flow, and that Jews still bathe there for various diseases, and also that flocks are still gathered there for watering. But no ruins suggestive of "porches" or buildings have yet been found near the fountain. If Bethesda was near a "gate," the fountain does not well answer this requirement, being too far away down the Kidron, and must rest its claim almost solely upon the intermittent flow as suggesting the angelic interference.

Recently the discovery by Schick, of Jerusalem, of the remains of an ancient pool near the church of St. Anne has been recognized as probably pointing to the site of ancient Bethesda. It is accepted by Ganneau, Dod, in Expositor's Greek Testament, and by other recent writers. This old pool, or

twin pool (for there are two), lies about 100 feet to the northwest of the church of St. Anne. This church is north of *Birket Israel*. The newly discovered pool is 30 feet deep, about 55 feet long by 12½ feet wide and reached by 24 stone steps, leading down into the pool on the east side. There are ruins of five porches or *liwans*, and of a church over the pool. On the ruined wall over the N. W. corner door is a now celebrated fresco of an angel apparently troubling the water. The fresco is badly faded and indistinct, but it shows that those who built it held this to be the ancient Bethesda. See Pal. Statements, 1888 and 1890. Thus it had five porches, or porticos, perhaps five-sided, with ample spaces for a multitude of sick, and afflicted folk. It also had an arched roof or colonnade extending entirely around the pool. There is a similar arched portico now around the hot springs at Tiberias.

3. In these lay a multitude . . sick] Observe the reading, and the omissions in the Revised Version. The last clause of v. 3 and the whole of v. 4 are probably early comments on the text first written on the margin, to explain "troubling of the water" in v. 7, and which from the margin were put into some texts by some copyists. They are not in the text of the Sinaitic, or Vatican, or Ephraem MSS. (though v. 3 is in C^3,), but are in the Alexandrian MS. They are therefore rejected as not genuine by the majority of textual critics, as Alford, Lachmann, Tischendorf, Westcott and Hort. The story of the angel, no doubt, represents the popular idea of the Jews, and may have sprung in this instance from their and the healed man's view of the cause of the curative properties of the pool. The intermittent flow of the waters, as in the case of the Virgin's fountain now, not being understood, may have been popularly ascribed to angelic agency. The accumulation of gases would cause a peculiar bubbling movement, exciting surprise, and the mineral nature of the waters imparted a medicinal and curative property to them. If these clauses are omitted, it is not necessary to suppose a continued succession of miracles, caused by the descent of an angel to stir the waters, and give them some supernatural healing power. There are many hot and other springs, in the eastern and western world, which possess healing properties now, in many similar kinds of rheumatic and other chronic diseases.

5. thirty and eight years in his infirmity] He was a confirmed invalid. Whether he was afflicted with some form of rheumatism, drawing the joints and limbs into a helpless state, or some other form of chronic disease,

COMMON VERSION.	REVISED VERSION.
3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.	3 [1]Bethesda, having five porches. In these lay a multitude of them that were sick,
4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.	5 blind, halt, withered.[2] And a certain man was there, who had been thirty and eight
5 And a certain man was there, which had an infirmity thirty and eight years.	

[1]Some ancient authorities read *Bethsaida*, others, *Bethzatha*. [2]Many ancient authorities insert, wholly or in part, *waiting for the moving of the water:* 4 *for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.*

is not clearly defined. All we certainly know is, that the disease made him unable to get quickly into the pool without help. v. 7. He may have been one of the class described as "withered," which points either to some form of inflammatory rheumatism or to paralysis of the limbs.

6. Wilt [wouldest] thou be made whole?] The man makes no appeal to Jesus, except from his condition. He did not even know Jesus. But the Lord comes to him. What a blessed voice to us! In fact humanity is mangled; but a remnant of what it was created to be. Body and soul are diseased, and enfeebled by sin. Our spiritual forms are crippled worse than our bodies. The poor man at the pool thought only of bodily healing. The words of Jesus cannot well be limited to bodily healing; he meant to heal the sin-sick soul also. See v. 14.

7. another steppeth down before me] The man explains why he has not been healed, rather than directly answers the question of Jesus. He was helpless, perhaps friendless; the usual selfishness of human nature appeared at the pool of Bethesda. Every one looked out for himself, for his own benefit and healing, with little regard for that of his neighbor. While the impotent man was trying to get into the pool, some one gets in before him; and thus he must wait, perhaps for years; he had been an invalid for 38 years. In this busy world thousands are pushed aside; have comforts and happiness snatched from them by the greedy crowd. Only in Christian lands are the lame and helpless properly cared for, and not always even in those countries.

8. Rise, take up thy bed] Why this man was chosen from the multitude of sick, v. 3, to be healed, the evangelist does not state. Whatever the reason, the act was a striking lesson, and an illustration of the grace of God. The "bed" was a *κράββατον*, a mattress or pallet, easily rolled up and carried under the arm. Taking it up would be proof of the instantaneous cure, as in the case of the paralytic. Mark 2:9. There was no magical demonstration, no passing of the hands over the body; he spoke the simple words of command; Christ's words are simple, direct, clear, like the commands of the gospel to the sinner. The man did not say: "But I cannot rise." He was at once made whole and obeyed; he took up his pallet and walked. The multitude of sick there must have marvelled at the sudden cure. But it was the sabbath, and this explains why the healing is described. It is to show the cause and the spirit of the fierce opposition of the rulers to Jesus.

COMMON VERSION.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?
7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.
8 Jesus saith unto him, Rise, take up thy bed, and walk.
9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

REVISED VERSION.

6 years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him,
7 Wouldest thou be made whole? The sick man answered him, [1] Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another
8 steppeth down before me. Jesus saith unto him, Arise, take up thy [2] bed, and walk.
9 And straightway the man was made whole, and took up his [2] bed and walked.

[1] Or, *Lord* [2] Or, *pallet*

10. it is not lawful for thee] The Jews, meaning some of the Jewish rulers or their representatives, saw this man take up his bed, see Revised Version, and reminded him that it was unlawful to do that on a sabbath. Whether the Jewish rulers knew that it was Jesus who had healed the man, does not appear. The man did not know who he was. He seems, however, to have inferred that one who had power to heal him in this miraculous way, would know what was right for him to do. Even the rabbins admitted that a prophet might authorize similar acts. It is not likely, however, that the man knew of these exceptions to the law. The people usually interpreted the Mosaic law strictly. Nehemiah forbade traffic on the sabbath, and burden bearing, Neh. 13 : 19 : so did Jeremiah, 17 : 21–23. Nor is it remarkable that they were strict. It was forbidden to kindle a fire on the sabbath, Ex. 35 : 3, and the man who gathered sticks in violation of the command was stoned to death. Num. 15 : 35. By law they were right in this position, but the spirit of malice which lay behind it in their feeling toward Jesus made it evil. The man's defence was a good one. So the Jews asked who his healer was. They did not question the validity of his excuse; they only asked who was the author of the cure and of the command. It looks as though they knew or suspected the real state of the case, and that Jesus was the healer. There is a general tone of disparagement in their questionings. The healing itself appeared to be another case of breaking the sabbath law. Hence their eagerness to find evidence against the transgressor.

13. knew not who it was] The obsolete "wist" of the Common Version means "knew." The healed man did not know Jesus. This is not strange, since his disease would make it difficult for him to move or be moved about. Jesus had gone away through the crowd, and been lost to the view of the healed man. Whether Jesus withdrew secretly as one form of the Greek word implies, or simply went away as one might in a crowd cannot be decided from the narrative. It is quite in keeping with his general course, to avoid attracting attention in a crowd easily excited by such a miracle. Notice that a sharp distinction is drawn between the Jews (rulers and representatives) and the multitude: the latter were friendly, the former not so.

14. Jesus findeth him in the temple] The general phrase "after these things" (for the Greek is the same as in v. 1) implies an inter-

COMMON VERSION.	REVISED VERSION.
10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.	10 Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee
11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.	11 to take up thy [1] bed. But he answered them, He that made me whole, the same said unto me, Take up thy [1] bed, and walk.
12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?	12 They asked him, Who is the man that said unto thee, Take up *thy* [1] bed, and walk?
13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.	13 But he that was healed knew not who it was: for Jesus had conveyed himself away,
14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.	14 a multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee.

[1] Or, *pallet*

val of some time. It is evidence of the man's religious character that he was found in the temple, although he may have gone there with low ideas of true worship. But he was in the way of gaining more grace: he received a warning and a conditional blessing.

sin no more] Literally it means, "do not continue in sin" or "do not again sin" implying that he had a fixed habit, and that he was required to break off that habit of evil. It is not that *special* judgment befell him, but that his continued sinning had wrought a natural result of a diseased, infirm body for these many years. If he did not break off and change to a better life, a still greater calamity would come upon him. These significant references to his past life, we may believe the man well understood. What the "worse thing" might be, Jesus appears to have left to the man's own conscience to discover. The warning might be the stronger, if he were left to conceive of something worse than 38 years of hopeless, helpless wretchedness without sharply defining it. It may have included not only temporal and bodily affliction, but future and eternal misery, although the analogy would not strongly support the latter application.

15. told the Jews that it was Jesus] How he had recognized Jesus, is not stated, but probably some in the temple informed him. What led the man to inform the Jewish rulers, is not clear. It may have been gratitude, or, perhaps, a sense of duty to those whom he respected as his religious guides. He was under the charge of having broken the law of the sabbath, and he wished to clear himself of it. Perhaps he supposed that his declaration would end their questioning, since his healer was a prophet or authoritative teacher. The result, however, was quite otherwise: a bitter opposition and persecution of Jesus followed.

16. the Jews persecute Jesus] Their persecutions now were not by formal authority, not by an accusation before the council or other legal tribunals. The Greek ἐδίωκον is not used in the sense of a judicial arraignment, in the New Testament. They harassed and pursued Jesus, to catch him and secure ground for his arrest. The key to their conduct is found in the last clause, "because he did these things on the sabbath." Not one, but several similar works on the sabbath are implied by the narrative. This miracle stood out from some of the others however, as appears later, "Are ye angry at me because I made a man every whit whole on the sabbath?" 7:23. This miracle started the Jewish rulers upon a line of persecution which continued to be bitter for a long period. The extent of their enmity is shown in v. 18. They intended to kill him. Notice, however, that the clause "sought to slay him" is omitted from v. 16 in the Revised Version. It is omitted by all the older MSS. except the Alexandrian. The wicked purpose is stated in v. 18, as growing in bitterness, which probably led to the gloss in v. 16.

Common Version.	Revised Version.
15 The man departed, and told the Jews that it was Jesus, which had made him whole.	15 The man went away, and told the Jews that
16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.	16 it was Jesus who had made him whole. And for this cause did the Jews persecute Jesus, because he did these things on the sabbath.

17. My Father worketh hitherto] or, "My Father worketh even until now, and I work." This has been usually understood to mean that God was continually working from the beginning of the creation in upholding, preserving, and governing the universe. But how would that be an answer to the accusation of the Jews? And how would it be consistent with Scripture, "God ended his work," "and he rested on the seventh day from all his work?" Gen. 2:2, 3. Christ's words must have had reference to the profounder spiritual ends of divine work in salvation. God had been working not in creative acts, from which he rested, as stated in Genesis, but in providences and gracious deeds to secure the salvation of man. This was work of a different nature from that of sustaining the whole fabric of the universe, and giving rain and fruitful seasons. The latter he did also, but these were not along the spiritual line of Christ's work. The providential and gracious works of God for man's salvation ever since the fall were, and so Jesus claims to be, working for the same ends that the Father had been working without intermission. These were all works of mercy coming within the spirit of the law of the sabbath and in the highest sense in accord with it. See vs. 19, 20. The Jews had not seen this work of God. They took the "rest" of the sabbath in the sense of inaction. Jesus teaches them that it is not absolute inactivity, but ceasing from work for gain, or selfish pleasure, to devote the energies of the soul to labor for God. In the merciful and gracious work of redemption, God ever works, Jesus also works, and in that way his disciples may ever work.

18. because . . that God was his Father] Notice the emphatic rendering of the Revised Version, "called God his own Father." This defence increased the bitterness of his enemies. They rightly understood Jesus to claim God for his Father, not in the general sense that all Jews and Christians might do (see Rom. 8:14), but in a special sense which they regarded as making himself equal with God. If this had been an unfounded claim, Jesus would surely have corrected the error; but he admits and defends it. It must then be true. Augustine said, "Behold, the Jews understood what the Arians would not understand." Paul says, that Jesus "counted it not a prize to be on an equality with God." Phil. 2:6. Revised Version. But the Jews counted it blasphemy for him "to put himself on the same level with God," as Meyer renders it. And hence they were more eager to kill him than they had been when believing him to have broken the law of the sabbath only. Now he had added another great sin to the list of his offences in their sight. In *their view* he had broken, not abrogated, the sabbath by the healing. That he had assumed to abrogate the sabbath law, cannot fairly be wrenched out of this passage, and Westcott's remark on this clause (Bible Commentary, p. 84) reads into the words what cannot be found there on any just principle of ex-

COMMON VERSION.	REVISED VERSION.
17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.	17 But Jesus answered them, My Father work-
18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.	18 eth even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

egesis. Jesus was giving a true interpretation of the sabbath law, and showing that it admitted acts of mercy, grace, and salvation, even as they admitted that it was no violation of the sabbath to circumcise a person on that day. See the conclusive argument in John 7 : 23. This bitter opposition led to a discourse in which Jesus more fully declares his work, closing it by a severe condemnation of the Jewish rulers for their unbelief. The discourse was delivered not at the pool of Bethesda as Moulton indicates, but more probably in the temple, where he found the healed man. vs. 14, 15.

SUGGESTIVE APPLICATIONS.—1. Sin has made us crippled, diseased and helpless to save ourselves. 2. Even when conscious of our helpless state, Christ must come to save us. 3. His compassion and mercy reach some who, until he calls, know him not. 4. He often appears unexpectedly to deliver his people. 5. When he speaks the word, we are healed : our souls are renewed ; the heart has new life. 6. Spiritual work is lawful at all times ; God works ever for man's salvation. 7. Jesus teaches the true interpretation of the law of the sabbath ; he clears it from the superstitious views of the Jews, and shows how rightly to observe the day. 8. The dignity of Jesus as the Christ is of the same character as that of the Father. 9. The hostility of misguided professors of religion may become bitter against true religion.

JESUS ANSWERS THE HOSTILE JEWS. 5 : 19–47.

IN JERUSALEM, PROBABLY IN THE TEMPLE. SEE 4 : 14. SPRING, A. D. 28.

Some hold that this discourse was spoken as his defence upon an arrest and trial before the Sanhedrin, or some Jewish court. (So Lampe, Rosenmuller, Kuinoel, Geikie, Andrews, Lange.) But this is unlikely, since the terms in the text and the drift of the narrative are against it. (So Meyer, Alford, Westcott, Godet, Edersheim ; see also Thayer's Lex.) The discourse was a vindication of his claim to be the Son of God, and a further claim of authority and power to raise the dead. He appeals to the testimony of John the Baptist, and the greater testimony of the Father, through his works and the Scriptures ; and then condemns the Jews for their unbelief.

19. The Son can do nothing of himself] The second charge of the Jews was that Jesus made himself equal with God. This answer of Jesus declares his relation to the Father. He does not mean that the Son is subordinate to the Father, but rather that he is co-ordinate with him in work. There is no true knowledge or revelation of the Father except through the Son. As Augustine long ago remarked, "Our Lord does not say, whatsoever the Father doeth the Son doeth *other things like them*, but the very *same things*." The Son doeth nothing alone, which would be impossible, because his acts are coincident with those of the Father. There is such complete

COMMON VERSION.	REVISED VERSION.
19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise.	19 Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing : for what things soever he doeth, these the Son also doeth in

unity that the two act as one. The "likewise" means "in like manner" or "also," not as implying imitation in doing, but sameness, because of a sameness in essence. See v. 23.

20. the Father loveth the Son] In proof of the above unity in work, Jesus further declares the love which the Father has in the Son, and the greater works yet to be manifested. These would cause men to marvel. This unity is not only one therefore of work, but also of love. This love is the ground of the revelation of the Father to mankind through the Son. For "sheweth" does not imply teaching, or inferiority of knowledge, but rather confidence, co-operation and coincidence of power and exertion for the "greater works," to wit, the completed salvation of men. It is a partial explanation of the relation between the Father and the Son, necessarily deficient, owing to the imperfection of human speech to convey a proper idea of God and infinity, and the insufficiency of human thought to grasp that idea.

21. the Son also quickeneth] A third evidence of this unity of the two, is that "as the Father raiseth the dead and quickeneth [makes alive] them, even so the Son also quickeneth whom he will." The Son has the same power over death and to give life as the Father hath. And this power is not *dependent* on a *transference* of the gift from the Father, but is inherent in his nature, and thus subject to his, the Son's, personal will. The power appears without limit. It reaches not alone to some sporadic instances of physical life, but is absolute of all created life, physical, and spiritual. The Jewish prayer book throws some light on this: "Thou, O Lord, art mighty forever; thou quickenest the dead. Thou quickenest the dead by thy great compassion."

22. all judgment unto the Son] A fourth evidence of the unity of the Father and the Son is found in the way men are judged. Westcott renders this, "For not even doth the Father judge any man, but hath given all judgment (which comes and will come) unto the Son." It is not a temporary act in relation to man, but a permanent condition of things. God in the judgment of man acts only through the Son. He is Redeemer and Judge.

23. That all men should honour the Son] Or, "that all may honour the Son," Revised Version. There is perfect unity and equality in honor, power, and authority between the Father and the Son. Whoever regards the Son with inferior honor disregards this Scripture. The two are so closely united

COMMON VERSION.	REVISED VERSION.
20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.	20 like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel.
21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.	21 For as the Father raiseth the dead and quickeneth them, even so the Son also
22 For the Father judgeth no man, but hath committed all judgment unto the Son:	22 quickeneth whom he will. For neither doth the Father judge any man, but he hath
23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.	23 given all judgement unto the Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father that sent

13 5 41

that not to honor one, is not to honor the other. They are thus inseparable in the worship we are to render. The Father has sent the Son, the Holy Spirit proceedeth from the Father, and is sent by the Son. Says Wordsworth: "They who profess zeal for the one God do not honor him aright, unless they honor the Son as they honor the Father."

24. heareth my word] "Heareth" means here to heed and obey the word of Jesus. We may be listeners, and not be true hearers. Right hearing is followed by believing the Father who sent the Son, and that believing is again followed by a possession of everlasting life. The Son reveals the Father. This revelation, if accepted, brings the salvation which the love of God has provided for man. Those who thus believe do not come under condemnation; their guilt is removed: from being dead under sin and law they become alive under grace and unto God. The difference between the believer and the disbeliever is the difference between life and death. The unbeliever is dead in sin, dead to spiritual things, dead toward God. The believer has a new life. The prodigal "was dead, and is alive." Luke 15 : 24. Those who have passed from death unto life are now (not merely will be) free from condemnation. Compare Rom. 8 : 1. "*There is* therefore now no condemnation to them that are in Christ Jesus." The soul in Christ Jesus will not come into judgment, for the Judge is its Saviour and Advocate and will acquit such a soul without its standing a trial.

25. the dead shall hear] This cannot refer primarily to the physically dead and to their resurrection. Jesus describes those who are spiritually dead; for the last clause declares, "they that hear shall live." Joining this with the first clause which positively says "the hour now is, when the dead shall hear the voice of the Son of God," the meaning clearly is that the spiritually dead who now hear the voice of the Son of God shall live. The next verse explains this power over spiritual life.

26. have life in himself] The writer has already shown how the Father hath life in himself (v. 21) and this power he shares with the Son. This attribute of the Father and the Son is essential to both. But v. 27 goes on to state a gift of authority to judge, which belongs to the Son, because he is Son of man. The idea suggested need not be that Jesus as man would have more compassion on sinful men, for God loved the world, John 3 : 16; but rather that judgment, like salvation, comes through the race that has sinned.

COMMON VERSION.	REVISED VERSION.
24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.	24 him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of
25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.	25 death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of
26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;	26 God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in him-
27 And hath given him authority to execute judgment also, because he is the Son of man.	27 self: and he gave him authority to execute judgement, because he is a son of man.

In both these acts, the God-man must be the leader; Saviour and Judge is he. This would seem strange to the Jewish mind trained in the priestly Mosaic code. But greater wonders than this are in the near future.

28. in the graves [tombs] shall hear his voice] It seems marvellous that the spiritually dead will live by the life of the Son, but even the physically dead, good and bad, shall also hear his voice, arise from the tombs, come forth, and receive a reward according to their deeds. This is the result of the authority for judging which is given to the Son. He says this of those in their "tombs," hence it applies to all the dead of both kinds. Compare the words in Dan. 12: 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt." Death does not end all; there will be existence, consciousness beyond the grave; there will be happiness, "life" to some—shame and judgment to others. The resurrection is not peculiar to saints: the wicked are to be raised, and to be judged; a resurrection of condemnation awaits them. Calvin acutely says of this passage, that our Lord is not here speaking of the cause of salvation, but of the marks of the saved as distinguished from the lost. Both classes are named and included. The nature of the risen bodies is not described.

30. I can of mine own self do nothing] Or, "I can of myself do nothing." This is a turning point in the discourse, and is regarded by some as one of the most difficult passages in Scripture. Jesus has been declaring the intimate relation between the Father and the Son. He now returns to the subject, and asserts that this relation is so close that he, the Son does nothing apart from the co-operation of the Father. The two are one: when the Son judges or acts, his act and judgment are the result of the will of the Father. Thus understood, the passage is in harmony with other portions of Scripture, and the apparent difficulty is removed. The Son does not seek to do, nor desire to do anything independently, in the sense of doing different from the will of the Father. It would be contrary to his nature to do so; and he cannot deny himself.

32. another . . beareth witness] Because of the close unity of the Father and the Son the latter could not bear witness of himself apart from the

COMMON VERSION.	REVISED VERSION.
28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,	28 Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear
29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.	29 his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgement.
30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.	30 I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the
31 If I bear witness of myself, my witness is not true.	31 will of him that sent me. If I bear witness
32 ¶ There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.	32 of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witness

[1] Or, *practised*

Father, for he is on earth doing, and to do, the will of the Father, and therefore the Father beareth witness to the Son and his witness is true. The Son is conscious of this truth, though the world may not receive the testimony. A man might claim to be the Messiah, and his claim be open to suspicion: only as the Father gives testimony can the claim be admitted. Some suppose "another" refers to John, but the context, vs. 33–39, indicates that it refers to the Father.

33. Ye [have] sent unto John] Jesus appeals to the Jews: "Ye" by a deputation sent unto John (1:19), and he clearly told you of me as the Messiah. Then he adds: "But the witness which I receive is not from man." That is, the testimony originates in a source higher than man. Yet I say these things; refer to this testimony from man, that you may be saved by it. You accept John as a prophet, and this human testimony seems more important to you than the divine testimony; so I urge it that you may believe unto the saving of your souls. He was a burning and a shining light, not "the light of men" as Christ was, John 1:8; yet he gave the same true testimony concerning Jesus that the Father gave, and as you think, John's witness was conclusive. The Jews, for a time, accepted John as a true prophet and his popularity was great. Yet Jesus reminds them that it was only "for a season," only temporary, for soon the influence of John's ministry faded from the minds of the nation.

36. the works . . . bear witness of me] Great as was the testimony of John to Jesus, yet the miracles of Jesus, the works given him of the Father to do, are stronger witnesses than John. Though you, for a time, accepted John's witness to me as remarkably clear and convincing, yet I have, says Jesus, stronger testimony. The supernatural works, and the entire human activity and manifestation of Christ were incontestable witnesses to the divine character of that life. But primarily the miracles of Jesus attest his true character.

37. Ye have neither heard his voice] The number, greatness, publicity and character of Jesus' miracles testified to his character, and the Father through them has also borne witness to him, as also by his declaration from heaven at the baptism. But this testimony you Jews did not hear, nor did you see his form, alluding possibly to the form of the descent of the Holy Spirit, or certainly to the invisible nature of God.

COMMON VERSION.	REVISED VERSION.
33 Ye sent unto John, and he bare witness unto the truth.	33 eth of me is true. Ye have sent unto John, and he hath borne witness unto the truth.
34 But I receive not testimony from man: but these things I say, that ye might be saved.	34 But the witness which I receive is not from man: howbeit I say these things, that ye
35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.	35 may be saved. He was the lamp that burneth and shineth: and ye were willing to
36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.	36 rejoice for a season in his light. But the witness which I have is greater than *that of* John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that
37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.	37 the Father hath sent me. And the Father that sent me, he hath borne witness of me. Ye have neither heard his voice at any time,

38. ye have not his word] The written revelation might have served to make them conscious of a personal Saviour, but that written word had not entered into their hearts as a revealing and transforming power. The proof of this is clear, "for whom he hath sent, him ye believe not." This last clause is not given as a cause of their not having the word, but as a sign of it. They had the word in their hands, on their lips, but not in their hearts as an indwelling power.

39. Ye search the Scriptures] This in the Greek, may grammatically be taken as imperative (Authorized Version), or indicative (Revised Version). The continuity and force of the argument are better kept up by taking it in the indicative as in the Revised Version. All the other verbs in the paragraph and context are taken in the declarative sense. Why not this also? The Jews exercised great diligence in the minutest research into the Old Testament, and this is expressed in the force of the Greek word "diligently search." It is true the Old Testament was intended to point the way to eternal life. But there was no life in the Scriptures *after the manner they fancied.* Hence they did not gain eternal life in their minute search for it in the Scriptures. The Bible is not a charm, not itself a Saviour; it points to a Saviour; it tells of One who gives life to dead souls. It testified of Christ Jesus, but the Jews rejected its testimony. Even the Scriptures they professed so much to reverence and search, were a hidden guide to them; their eyes were blinded; their hearts hardened; they refused to come to Jesus that they might have spiritual life. So the written revelation was dead to them and they to it, and to a personal life-giving Redeemer. Subtle infidelity, religion born merely of propriety or literary culture, and the pride of "higher criticism," are all in danger of losing the spirit and life of the gospel in the letter; of missing the personal Christ in the minutiæ of microscopic searching of the word. Taking this view of v. 39, there is no difficulty in seeing the connection between it and the preceding verse and v. 40 which follows it, though Ryle and a few others find a difficulty in the passage. The Jews had missed the spirit of the Old Testament in their minute search, and so missed the testimony borne to Christ, and last and saddest of all, missed eternal life by not believing in the Christ. The meaning of the verse is, You search the Scriptures, for you fancy that by the mere study of them you secure eternal life; yet they testify of me, while you reject me. The conclusion is, You have not eternal life which you think you have, for that life comes only to those who believe on me, the Christ.

41. I receive not glory from men] Some read "my glory." See

COMMON VERSION.	REVISED VERSION.
38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.	38 nor seen his form. And ye have not his word abiding in you: for whom he sent,
39 ¶ Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me.	39 him ye believe not. [1] Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which
40 And ye will not come to me, that ye might have life.	40 bear witness of me; and ye will not come
41 I receive not honour from men.	41 to me, that ye may have life. I receive not

[1] Or, *Search the scriptures*

Revised Version. Jesus now comes to the third and closing part of his discourse. He arraigns the unbelief of the Jews and condemns them for their stubbornness. His reproof does not spring from disappointed ambition, as they may assume. Jesus sought not for glory from men, but did seek their salvation. Yet having studied and known the Jewish rulers, not merely outwardly but thoroughly to the very heart, he knew that the love of God was not in them. Their worship was for self-glory and the glory of men. The "know" Alford refers to the long experience of many generations, but it is better to refer it to that personal and inward knowledge which Christ had of their real character. The disbelief of the Jews did not come from lack of evidence, but lack of love to God. Compare Luke 11:42.

43. another shall come] As a result of dwelling in the letter of the Old Testament, the Jews missed the testimony borne to Christ, and so did not receive Jesus, although he came in the Father's name. Blinded in their study and incredulity of the truth, they would become credulous and easily deceived by some teacher bold and false enough to come pretending to be a great one in and of himself, and seeking his own glory. History tells us of no less than 64 false Messiahs, each of whom succeeded in forming a party among the Jews. *Schuldt, Judische Merkwurdigkeit.* 6:27–30.

44. How can ye believe] They had not the primal principle required for faith in God. What was true of them is true of us: no man can have the Christ-life who seeks glory of man and not the glory that comes from God alone; from the only true God whom the Jews professed to worship. The self-seeking and self-glory must give place to glory of God before any true life comes into the soul. There is no possibility of true belief until the soul gets out of that state of pride and selfishness and becomes humble.

45. one that accuseth you, even Moses] Though Jesus exposed their unbelief, he was not their accuser before the Father. The law, and their great law-giver Moses had already arraigned them at the bar of heaven. You set your hope (so the Greek) on Moses, as your supposed advocate; but he is your accuser. For in reality ye have not believed Moses. That is, ye have missed his testimony to the Christ, "for he wrote of me." See Deut. 18:15–18, which is one of the texts probably referred to. The words seem to have a depth of significance, which is not yet fully understood, but which a profounder study of the Mosaic writings may in some measure reveal to the believing mind.

COMMON VERSION.	REVISED VERSION.
42 But I know you, that ye have not the love of God in you.	42 glory from men. But I know you, that ye
43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.	43 have not the love of God in yourselves. I am come in my Father's name, and ye receive me not: if another shall come in his
44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?	44 own name, him ye will receive. How can ye believe, who receive glory one of another, and the glory that *cometh* from [1] the
45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.	45 only God ye seek not? Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye
46 For had ye believed Moses, ye would have believed me: for he wrote of me.	46 have set your hope. For if ye believed Moses, ye would believe me; for he wrote

[1] Some ancient authorities read *the only* one.

47. how shall ye believe my words?] Moses the law-giver in the law wrote of the power of sin, and the need of a Saviour. But the Jews did not believe in the terrible picture of sin drawn by the law. They had little or no sense of sin, because of this unbelief or misapprehension of the writings of Moses. Some specific writings of Moses are plainly intended by this term, and not merely the general spirit of his prophecy and work. As they had no sense of sin, how could they feel the need of a Saviour or believe his word? The awful question needs no answer; it is itself the most impressive assertion of the depth of the abyss of their unbelief.

SUGGESTIVE APPLICATIONS.—1. Imitate Jesus in doing the will of the Father. 2. The Father loves and honors those who love and honor his Son. 3. Jesus now an offered Saviour will be our final Judge. 4. Believing on the Father, who sent his Son, gives everlasting life to the soul, v. 24. 5. Jesus Christ has power to call the dead, both good and evil, from their graves. 6. He will judge the evil, and his judgment will be just. 7. The Father beareth witness to the character of Jesus; so do his works and his disciples, that men may be saved, v. 34. 8. If we have the word of God in our hearts we will believe Christ, v. 38. 9. The Old Testament tells of Christ: eternal life is in Scripture only as Christ is found there, of whom Scripture tells us. 10. If we reject the writings of Moses we will not be likely to believe Christ.

JESUS, THE LIFE, THE TRUE BREAD FROM HEAVEN.

FEEDING THE FIVE THOUSAND. 6:1–14.

GALILEE: SEA OF GALILEE OR TIBERIAS. SPRING, A. D. 29.

ANALYSIS: Jesus is life: 1. He feeds five thousand; withdraws to the mountain to escape being made King: 2. Walks on the sea: 3. Is sought by the people, and declares himself to be the true bread from heaven: 4. Tells the Jews that he is the bread of life: 5. Many disciples are offended at his teachings: 6. Peter confesses Jesus as the Holy One of God.

This miracle only is narrated in all the four Gospels. Compare Matt. 14:13–21; Mark 6:30–44; Luke 9:10–17. That this miracle and its related teachings in the Galilæan ministry should be interjected in John's record of Christ's Judæan ministry has long perplexed Biblical scholars. John clearly and no doubt intentionally omits to notice many events which occurred after the conclusion of the defence at Jerusalem. Several months, if not nearly a year of our Lord's life, are passed over in John's record. The miracle which led to the discourse at Capernaum, upon one of the great themes of John's Gospel,—eternal life, and how to get it, appears to have come into mind and thence into the narrative by a natural law of association of ideas. The discourse at Jerusalem closed with the thought of eternal life and its contrasts. The same theme is continued in chapter 6 before us: taking here the concrete form of bread of life. The connection between the

COMMON VERSION.	REVISED VERSION.
47 But if ye believe not his writings, how shall ye believe my words?	47 of me. But if ye believe not his writings, how shall ye believe my words.

two chapters in this view is not obscure. It is the natural sequence of thought, rather than the close historic sequence in which the events may have taken place. The three earlier Gospels, probably known to John, fully narrate the events of the period in which this miracle of the Five Thousand occurred, and only so much of the history as would illustrate the theme and bring out clearly the thought of this writer is presented by him. Some see in the Jerusalem discourse, Jesus as the source of life, and in this, Jesus as the support of life.

1. After these things] These words mark an abrupt transition in the narrative. The events now narrated took place after those given in the previous chapter, but how long a break lies between is not stated. The mark of time is quite indefinite. For a recital of the events leading to this journey across the lake, see Matt. 14:1–21; Luke 9:7–10; Mark 6:14–16.

sea of Tiberias] This is a name given to the lake of Galilee by classical writers. It occurs only twice in this Gospel, and not elsewhere in the New Testament. The name here given incidentally shows that John did not base his narrative upon that of the other Gospels, nor upon any account common to the earlier three. The lake is here named from the splendid capital which Herod built for himself.

2. followed him] They were not for the most part, spiritual or true followers of Christ. They were attracted by his miracles; were lovers of the wonderful and the marvellous, rather than lovers of Christ. But the Greek word implies that a multitude usually followed him at this period of his ministry. So he went into "the mountain," and there was sitting with his disciples, doubtless busy teaching them and the crowd as illustrated in Matt. 5 to 7.

4. passover, the feast of the Jews] Westcott conjectures that the passover is mentioned "to give a clue to the understanding of the spiritual lessons of the miracle." But in fact it is a note of the time, for the feeding of the five thousand took place at the time of the passover. On the place of this miracle, see notes under v. 23.

5. Whence . . buy bread] Jesus seeing that a great multitude cometh, healed them that had need of healing, Luke 9:11, and taught them many things out of compassion for them, Mark 6:37–38, until the day wore away unto evening, Luke 9:12; Matt. 14:15; then Jesus asked this question of

COMMON VERSION.

CHAP. VI.—After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

REVISED VERSION.

6 After these things Jesus went away to the other side of the sea of Galilee, which
2 is *the sea* of Tiberias. And a great multitude followed him, because they beheld the signs which he did on them that were sick.
3 And Jesus went up into the mountain, and
4 there he sat with his disciples. Now the passover, the feast of the Jews, was at hand.
5 Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we
6 to buy [1] bread, that these may eat? And this he said to prove him: for he him-

[1] Gr. *loaves.*

Philip. Why he asked Philip rather than some other disciple is not clear. Philip was of Bethsaida, and we infer from his name, of Greek extraction, and possibly better acquainted with the region than the others. From v. 6 it is clear that the question was intended to test Philip's character. Had he faith in the Master? Bengel suggests that Philip had charge of the provisions and funds of the band of disciples and hence the question. But the latter office was certainly filled by Judas who carried the bag or purse, and is so represented in John 12:6; 13:29. Jesus himself knew how the people would be fed. There was no lack of knowledge nor of resources on his part. The question was not an appeal to a disciple for advice, or help in an apparent emergency. The Master would open to Philip himself a clearer knowledge of his spiritual state.

7. Philip answered] The answer was not one indicating a spiritual frame of mind, but a cold calculation of the difficulty from a worldly view. The power which the Lord had shown on similar instances had taught no lasting lesson of faith in the heart of Philip. It would require more than 200 denarii, over $30 worth of bread, to feed the multitude, and give each one not a meal, but even a little. This would be a large sum for the disciples to furnish. And as Philip says it was "not sufficient," the inference is that the sum he named was the full amount they had on hand, or he would have named a larger sum that would have been sufficient to purchase a fair supply for the company. Moreover the disciples, unwilling to sacrifice their entire funds, urged Jesus to send the multitude away, to buy food for themselves. See Matt. 14:15; Mark 6:30, 36; Luke 9:12. But Jesus answered "Give ye them to eat," a fact which each of the synoptics carefully records. To escape this heavy expense, they ask another question. The conversation is more fully given in Mark 6:37, 38.

9. There is a lad here] Andrew, a friend of Philip, now comes forward to aid in removing the perplexity. The lad (Greek "a child") who had five barley loaves and two fishes, appears to have been one attached to the disciples or to some of their personal friends. See the question in Mark 6:38. It may have begun to dawn upon the mind of Andrew that the Master was ready to work some fresh miracle, and he thus took the lead in giving the information. The fishes were called *ὀψάρια*, meaning "savory." They were small fishes of the lake, which were dried and salted as sardines are with us. The same word is used in John 21:9, 10, 13 to designate the fishes laid upon the fire to broil. Yet Andrew's faith did not rise above the common measure: "What are these among so many?" Jesus makes no answer to this. His next word is a command.

COMMON VERSION.	REVISED VERSION.
7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.	7 self knew what he would do. Philip answered him, Two hundred [1] shillings' worth of [2] bread is not sufficient for them, that
8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,	8 every one may take a little. One of his disciples, Andrew, Simon Peter's brother,
9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?	9 saith unto him, There is a lad here, who hath five barley loaves, and two fishes: but

[1] Gr. *loaves.* [2] See marginal note on Matt. xviii. 28.

10. Make the people sit down] or, "recline" upon the grass; for there was much grass in the place. These graphic touches tell us more than at first appears. The Greek word for "people" is general, and included women and children. All were to partake of the meal. It was to be a passover feast in the wilderness. The "much grass" indicates that it was spring, the passover season, as stated in v. 4. Mark says the grass was "green." Mark 6:39. Later in the summer the grass would not be green, but dried up and scarce for lack of rain. The next clause shows that the "people" were not all seated together. The Greek word there for "men," is not the same as in the first clause, but is one which is commonly used and applied to men to distinguish them from women. The adult males were placed in groups by themselves, to the number of about 5000: the women and children were by themselves also, since it was not customary for men and women to eat together. This shows why the "women and children" were not counted: "they that did eat were about five thousand men, besides women and children." Matt. 14:21, Revised Version.

11. also of the fishes as much as they would] The natural inference from this language is, that not all the "two fishes" was required to satisfy the multitude, a correct inference as we know from Mark 6:43. Another inference follows from this fact: the miracle of increase probably took place after the breaking of the bread and fishes, and just before the distribution to the people. In any case, it was the creative act of Christ, that same creative power which is described with such simplicity and sublimity of language in John 1:3, 10. The words "to the disciples, and the disciples," after "distributed" in this verse, are not found in many ancient manuscripts of this Gospel, and are omitted in the Revised Version. The thought is in the synoptic Gospels, especially Matt. 14:19, where similar words are certainly genuine. On the point when the miracle occurred Bishop Hall says: "Jesus could as well have multiplied the loaves whole; why would he rather do it in the breaking? Was it not to teach us that in the *distribution* of our goods we should expect his blessing, and not in their entireness and reservation?"

12. Gather up the fragments] or, "broken pieces," that nothing be lost. There are infinite bounty and fulness in all God's gifts; the loaves

COMMON VERSION.	REVISED VERSION.
10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.	10 what are these among so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.	11 Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes
12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.	12 as much as they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain
13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.	13 over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had

were few and small, but the creative power of Jesus multiplied them until there was enough to fill the thousands who were hungry and famishing. So with the Lord is "plenteous redemption," but he would have nothing wasted. The broken pieces that remained over were to be carefully gathered. It is certainly significant that there were twelve baskets and twelve apostles, as though each apostle had a basket full of broken pieces, mementos of this remarkable miracle. Bread and fish fragments were left, as we learn from Mark 6:43. Notice that John alone tells us that the bread was made from "barley," vs. 9, 13, the grain commonly used by the poor.

14. This is of a truth that [the] prophet] John alone tells us of the immediate effect of this miracle upon the people. It was a proof to them that Jesus was "the prophet that cometh into the world," meaning "the prophet" promised by Moses. Deut. 18:15. They would look to him as a national leader, and temporal deliverer from the Roman yoke; a work the Jewish people popularly assigned to the Messiah.

SUGGESTIVE APPLICATIONS.—1. Crowds may patronize the Church and Christianity for the temporal gain incidentally afforded. 2. Yet no one is likely to lose by attendance upon Christ's teachings. 3. Jesus tests the faith of his followers by his acts of providence. 4. He also proves their love, and liberality towards the needy. 5. Jesus has power to create food for the body, and provide life and strength for the soul. 6. His gifts always overflow from their bountifulness. 7. Yet he will not have his people extravagant, but teaches them economy in the use of God's bounty. 8. In times of plenty whether of food or grace, we are to save up a store for times of need. 9. The miracles of Jesus attest his true character as the Messiah.

JESUS WALKING ON THE SEA. 6:15-21.

15. to make him king] Matthew and Mark mention this withdrawal of Jesus to the mountain, but do not give the cause, that John here supplies. The miracle of feeding the five thousand stirred the multitude with so great zeal, that they were intending to come to take him by force and make him king. It was not the time for this; his kingly entry came later. To avoid this act of frenzy on the part of the multitude, Jesus quietly sent his disciples and the people away, and withdrew into the mountain.

17. were going over the sea unto Capernaum] So the Revised

COMMON VERSION.	REVISED VERSION.
14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.	14 eaten. When therefore the people saw the [1] sign which he did, they said, This is of a truth the prophet that cometh into the world.
15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.	15 Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.
16 And when even was *now* come, his disciples went down unto the sea,	16 And when evening came, his disciples
17 And entered into a ship, and went over the sea towards Capernaum. And it was now dark, and Jesus was not come to them.	17 went down unto the sea; and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark,
18 And the sea arose by reason of a great wind that blew.	18 and Jesus had not yet come to them. And the sea was rising by reason of a great wind

[1] Some ancient authorities read *signs*.

Version. This journey of the disciples in the ship, or boat, either a row boat or small sail boat, began late in the day. They appear to have expected Jesus to join them about dark, but he did not come. They went on rowing over the sea; a great storm, a sudden squall came on (such as are still common on the lake), when they were in the midst of the sea, about 20 or 30 stadia or furlongs, that is, about 3½ miles from the starting-place. They were tossed about and kept back by contrary winds. See Matt. 14 : 24; Mark 6 : 47, 48.

19. they see Jesus walking on the sea] "Walking on the sea" not in the sense of walking along the shore, but walking upon the water. The added fact, of the attempt of Peter to walk on the water, given in Matthew 14 : 29–31, is decisive, and proves that the evangelists describe a miraculous walking on the water, when the high wind made the sea boisterous. The darkness, the storm, the high waves, the danger of the boat being swamped by the billows, the nervous and wearied condition of the disciples, and the strange spectral appearance of the figure of a man moving over the water in the darkness, combined to start the fears of the imperilled disciples. They did not know that it was Jesus, and were terrified.

20. It is I: be not afraid] The tones of Jesus' voice the disciples could recognize, even in their fright, though they could not recognize his face or form in the darkness. It was not an apparition or spectre, but their Master and Lord whose voice they heard, and whose form they saw coming over the billows, through the storm, to help and guide them. In this considerate and gentle way he deals with terrified souls.

21. they willingly received him] or, "They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they went," Revised Version. Jesus came to them when they needed him, yet were not expecting him. At first they knew him not, and were alarmed, not wishing him to come into the boat. As soon as they knew him, they welcomed him, received him, and the wind ceased, as Matthew and Mark state. Some worshipped him as the Son of God; some were amazed, Matt. 14 : 32, 33; Mark 6 : 51. The boat was soon at the shore near Capernaum, "whither they were going," or the "land of Gennesaret" as Matthew and Mark say, and in which Capernaum was situated.

SUGGESTIVE APPLICATIONS—1. Disciples have trials and obstacles, even when obeying Jesus. 2. Jesus has power over the winds and the waves. 3. Jesus seeks not honor or power from men; he avoids being made king by an enthusiastic crowd. 4. Jesus comes to his people in trouble and storm, for their deliverance. 5. True disciples quickly recognize their Lord, though he appears in unexpected ways and times.

COMMON VERSION.	REVISED VERSION.
19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.	19 that blew. When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were
20 But he saith unto them, It is I; be not afraid.	20 afraid. But he saith unto them, It is I; be
21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.	21 not afraid. They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.

SEEKING BREAD: JESUS THE TRUE BREAD. 6:22-40.

GALILEE, AT CAPERNAUM. SPRING, A. D. 29.

Three passover discourses, at Capernaum, followed the two miracles of feeding the five thousand, and walking on the water. The first discourse was spoken to those who were seeking Jesus because of the first miracle: the second discourse was in answer to the Jews who murmured and cavilled at his saying, "I am the bread of life." The third discourse was also to answer the Jews who were contending how he could give his flesh to eat. This plain speaking seemed "hard" to many disciples; they forsook him. Peter, speaking for the twelve, confesses that Jesus is the Christ.

22. the people . . on the other side of the sea] This sentence in vs. 22–24, is long and complicated, if not obscure. "The other side" of v. 22 means the side across from Capernaum, while the same words in v. 25 mean the Capernaum side of the lake. The day after the miracle of feeding the 5000, there was still a multitude at the scene of the miracle. Whether they had remained there over night, or had again gathered there in the morning from some remote lodging places, we know not. But this we know, they were part at least of the 5000 who had been miraculously fed. See v. 26. They were seeking for the Wonder-worker. The several steps in their search are described. They had seen the disciples start away in a boat the night before. Jesus was not in the boat. There was a furious gale that night, blowing so as to drive back boats coming from the place of the miracle towards Capernaum. (v. 18.)

This fishing population showed how acute was their observation by noticing that there was one boat only at that point on the shore. The disciples alone had gone over in that one. They seem to have expected the disciples to return for Jesus in the morning or as soon as the gale was over.

But the disciples did not return. So the people concluded that Jesus had gone back by land or by some chance boat from Tiberias. And they took small boats and went over to Capernaum in them seeking for Jesus. When they found him they wondered how and when he came there.

Jesus does not tell them, but his disciples knew about his walking part way by land, then coming over the sea in the gale to their relief. They, too, had wondered how he came over the boisterous sea to them, and why he had not come to them before dark. The evangelist hints at the reason. The enthusiasm of the common people was rising so high that they would make him king by force. Hence he withdrew from them and his disciples to return to the latter in the storm at night.

COMMON VERSION.	REVISED VERSION.
22 ¶ The day following, when the people, which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone:	22 On the morrow the multitude that stood on the other side of the sea saw that there was none other [1] boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went

[1] Gr. *little boat.*

Sea of Galilee, from Tiberias, "The Sea Gate."

P. 112.

23. there came boats from Tiberias] This parenthetic verse is quite confusing. The text, too, varies in the older copies. The Sinaitic manuscript reads, "from Tiberias which is near the place where they had eaten bread." Godet points to this reading as proof of the "defective and arbitrary character of the Sinaitic text." The majority of the best critical scholars, however, set a high value upon the fulness and accuracy of the Sinaitic text. The common Greek text (*Textus Receptus*) is ambiguous at least, and may mean that little boats came from Tiberias, that is, from near unto the place where they ate the bread. The Revised Version has fairly presented it by a similar ambiguity in the English, for the phrase may mean that the boats came from Tiberias "unto the place," etc.; or that Tiberias was nigh unto the place where they ate the bread. Those who place the scene of the miracle upon the north-east side of the lake, understand that the boats came from Tiberias to the side of the lake near to the place of the miracle. The people not having found Jesus near that place, now embarked in the boats that had come from Tiberias, and went over to Capernaum looking for him, and found him there. If the place of the miracle was near Tiberias as the Sinaitic text reads, then the meaning might be that other little boats came from Tiberias to the place of the miracle, which place was according to this reading near Tiberias, and thus boats were found for the people to cross the lake to find Jesus at Capernaum. The reading in the synoptic Gospels, and the common textual reading here at present, make the weight of evidence favor the former meaning, that the boats came from Tiberias to a place near the scene of the miracle, and that the place was in the region of Bethsaida. See my commentary on Luke 9 : 10, 11.

25. other side . . Rabbi, when camest thou] The "other side" here means the Capernaum side. They wonder how Jesus came over. They ask him when? Perhaps they have a thought that his coming may have been in some miraculous manner, or, as Westcott suggests, "We sought thee long and anxiously on the other side; could it be that even then thou hadst left us?" The former seems the more natural. It was a mystery to them *how* Jesus came over, as well as *when* he could have escaped their watch. So Bengel and Meyer rightly understand it.

26. Ye seek me . . because ye did eat] or, "because ye ate." In

COMMON VERSION.	REVISED VERSION.
23 Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:	23 away alone (howbeit there came [1] boats from Tiberias nigh unto the place where they ate the bread after the Lord had
24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.	24 given thanks): when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the [1] boats, and came to Capernaum, seeking
25 And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?	25 Jesus. And when they found him on the other side of the sea, they said unto him,
26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.	26 Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves,

[1] Gr. *little boats.*

their seeking they were prompted by selfishness and curiosity, not by love for Jesus. They may not have been fairly aware of the motives that urged them. It was right to expose their true reason, and force them to see how low their motives were. They had been fed once; they would like to be fed again in a similar way. The miracle was intended to press upon them the value of the true bread from heaven, and that One who could thus miraculously feed them in the wilderness was the Messiah.

27. Labour [work] . . . for the meat . . which the Son of man shall give] Jesus does not answer their question. He exposes their low desires and views of life, and teaches them higher and better views. The great struggle of man here should not be for the food which perishes, but for that which endureth unto eternal life. The Son of man can give this food to you, for the Father has impressed the seal or stamp of divinity upon him.

28. What must we do] Some moral work is required. The people feel the force of this, but are uncertain of its nature. So they ask, what are the works God requires of us? We want eternal life. We are willing to do what God wants us to do, but we cannot understand what you mean. Their idea is works: they do not grasp the thought of food for the soul.

29. the work of God . . believe] There are not many works, or rather they all center in this one thing, "believe," believe on him whom God hath sent. Jesus answered them along the line of their thought, so that they might more easily understand him. Strictly speaking, believing is not working. See Rom. 4:5. Yet it underlies every true work for God. Without faith it is impossible to please God in any work. Mark the phrase "believe on him." "Believing" alone, will not save. The demons believe Christ, and tremble, but do not believe *on* Christ. So we believe John, but do not believe on him. The saints believe Christ and believe on him also. The latter saves them.

30. What sign] The day before, just after they had witnessed the feeding of the 5000, they were ready to proclaim him king by force. He was unwilling. Yet he now claimed to be the Messiah, or the One whom they should believe on as sent from God. Their minds at once compared the miracle of the feeding of the 5000 with the prolonged miracle of manna in

COMMON VERSION.	REVISED VERSION.
27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed	27 and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of
28 Then said they unto him, What shall we do that we might work the works of God?	28 man shall give unto you: for him the Fa-
29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.	29 ther, *even* God, hath sealed. They said therefore unto him, What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom
30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?	30 [1]he hath sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what work-
31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.	31 est thou? Our fathers ate the manna in the wilderness; as it is written, He gave

[1] Or, *he sent*

the wilderness, when Moses fed a whole nation for years with food miraculously given from heaven. They regard that as the greatest miracle. What similar sign or work had Jesus to offer? The manna came from heaven: so the Scripture said, Ex. 16:15; Num. 11:7–9. They wanted a sign from heaven as significant as the manna.

32. not Moses . . but my Father] The answer now brings out the wide difference of his thought from theirs. He does not mean that the manna did not come through the interposition of Moses. But not from Moses as the source, did that bread come, even as the bread was not the true bread from heaven. But my Father now giveth you hard-hearted Jews the true bread from, or "out of" heaven. Erskine the great Scotch preacher defended himself before the Kirk of Scotland for holding that the offer of redemption was for all, by asking them to tell him what Christ meant when he said: "My Father giveth you the true bread from heaven;" he got no answer.

33. giveth life unto the world] "The bread of God is that which (or 'he which') cometh down from heaven." As the Greek word for "bread" is masculine, it may be rendered "he which" as in the Common Version, or "that which" as in the Revised Version. But in either case, while the pronoun refers directly to bread, the remote and real reference is to Jesus, of whom bread is the figure. This is clear from v. 35: "I am the bread of life." How does Christ give life to the world? The Jews supposed that the blessings of redemption would belong to their nation. All others in their estimation would remain dead to Jehovah. Jesus teaches that salvation is not confined to the Jews. He also teaches here, that the whole world is under condemnation; under death from sin. Were it not for the promised work of Christ, the world of sinners never could have true life. The manna was for the Jews: the true bread "giveth life unto the world." This reminds us of similar broad statements: "God so loved the world," John 3:16; "Whosoever will, let him take the water of life freely," Rev. 22:17.

34. Lord, evermore give us this bread] This request came from the people noticed in vs. 24, 28, 30. Whatever may have been the selfish motives they had, they were profoundly moved by the sincerity and truth of the Teacher. Their better nature found expression in this petition, which has no mark of irony. Though they did not fully understand the spiritual nature of Christ's declaration, they still knew enough honestly to ask for the bread he described. If it had been a mere repetition of the desire for earthly bread, see v. 26, the answer would naturally have been a rebuke, and not the clearer teaching which follows. The multitude were groping after light, though they knew little about the light they sought.

COMMON VERSION.	REVISED VERSION.
32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.	32 them bread out of heaven to eat. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of
33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.	33 heaven. For the bread of God is that which cometh down out of heaven, and giveth life
34 Then said they unto him, Lord, evermore give us this bread.	34 unto the world. They said therefore unto him, Lord, evermore give us this bread.

35. I am the bread of life] To the woman of Samaria, Jesus declared himself to be the Christ, John 4:25, 26. To the Pharisees he said, "I am the light of the world," and "I am the good shepherd," John 8:12; 10:11, 14. To Martha he said, "I am the resurrection and the life," John 11:25, and to the twelve, "I am the way, the truth and the life," and "I am the true vine," John 14:6; 15:1. Each of these are strong figures to express what Christ is to the world and to the believer.

he that cometh] or literally, "he that is coming to me." It is not he that has reached me, or found me, but he that is on the way, "is coming to me" (it is the present participle in Greek), shall not hunger. Like the father of the prodigal son, Christ meets the returning, hungry sinner on the way; sees him afar off, and satisfies his spiritual want. So of the next figure: he that "believeth on me shall never thirst," he will have "a well of water springing up unto eternal life," John 4:14. The Christ-bread feeds the soul that it knows not hunger: the Christ-faith is a perennial spring in the soul. These are two figures denoting the same act, that of resting on Christ as our Redeemer.

36. I said . . ye . . believe not] This is the spirit of his charge in v. 26 as confessed by their questions in vs. 30, 31. You think you are coming to me in the true way, but it is only for temporal, not spiritual gain. You are prompted by a love for the loaves and fishes, not for the bread of life. You have seen me; you have eaten of the loaves, but you do not yet believe on me. Yet not all are of this unbelieving class. Some do come unto him. What will be their state?

37. I will in no wise cast out] This implies that Jesus has the authority to cast out. He might, but will not, cast out those who truly come to him. All (πᾶν, "each thing" in particular) that the Father giveth me shall come to me. The Greek word is neuter and distributive, as in John 3:6; 18:2, designating them as a mass, yet applying to each particle of the mass. So Meyer and Bengel. His reason for not casting any such out is given in vs. 38–40. It is not the Father's will that any should be cast out; and Jesus came to do the will of the Father. Godet and others suppose that the "all" of this verse, are put in contrast with those just before addressed. Yet there are other instances in this Gospel of a broad general statement about a class, followed by an exception of some from that very class. A marked example is found in John 1:11, 12. The language here is not unlike that, and it is by no means clear that none in the company then present came truly to Jesus. On the contrary, the peculiar form of the statement, gives the impression that some of those before him were truly coming to Jesus.

Common Version.	Revised Version.
35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.	35 Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never
36 But I said unto you, That ye also have seen me, and believe not.	36 thirst. But I said unto you, that ye have
37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.	37 seen me, and yet believe not. All that which the Father giveth me shall come unto me; and him that cometh to me I will

38. the will of him that sent me] There is no schism in the divine purposes. The Father and the Son have one mind and one will in the matter of saving men. This is implied all through the discourse, in giving the manna, the symbol of the true bread, and in giving the bread, and in giving souls to Jesus as the fruit of his redemptive work.

39. I should lose nothing] The thought of v. 37 is repeated with greater fulness, and emphasis, and the added particular that Jesus would raise up all (πᾶν, "each thing" again), at the last day. In v. 27 it was "eternal life." In v. 38 it is "bread of life." Here it is salvation from being lost (not a fragment even lost) and because he "should raise it up at the last day." The life given to the believer on Christ is presented in these varied ways that its richness may be better known.

40. This is the will of my Father] Lest the varied figures in the former language should be misunderstood, Jesus repeats the thought in more emphatic words, using now the masculine in place of the neuter, unmistakably applying his declaration to men rather than things. Some suggest that this was spoken to the inner band of his disciples, but the suggestion is not necessary. It is a natural conclusion to this part of the discourse. He makes it clear beyond question that by "all" he referred to "every one," and that every soul that beholds and believes on the Son, should have eternal life.

SUGGESTIVE APPLICATIONS.—1. Some desire religion for the "loaves and fishes;" they support churches, chapels, preachers and missions because these increase the security and value of their property. 2. Christ offers the bread of life, but with it often the tears of toil and suffering, and always the struggle with sin and death. 3. Men ever cry for bread: for a living without working for it; fresh dainties and novel suits of clothes are daily desired by the exquisite; the need of a right heart is not often felt. 4. Jesus is the true bread from heaven; who feeds his soul on this bread? 5. Jesus has power to cast out and to raise to life now and forever.

JESUS, THE LIVING BREAD FROM HEAVEN. 6:41–59.

The discourse of Jesus to the multitudes who sought him because they were of the 5000 miraculously fed, was interrupted first by the murmurs of the Jews, and again by their contentions and disputes. The two latter portions of the discourse continue the same theme, life, eternal life, given to those who live in, with, and upon Christ the living bread.

COMMON VERSION.	REVISED VERSION.
38 For I came down from heaven, not to do mine own will, but the will of him that sent me.	38 in no wise cast out. For I am come down from heaven, not to do mine own will, but
39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.	39 the will of him that sent me. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day.
40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.	40 For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and [1] I will raise him up at the last day.

[1] Or, *that I should raise him up*

41. The Jews therefore murmured] Were these murmuring Jews of the multitude before noticed in v. 24? They appear to have been in the crowd, but only a small part of it. So Meyer. Westcott on the other hand says, "This verse seems to mark the presence of new persons and a new scene, as well as a new stage in the history." Others, as Godet, Hengstenburg, De Wette and Tholuck, think that the multitude of vs. 22, 24 are here called "Jews." The second view is the most probable one. These "Jews" represented the ruling class, which was decidedly hostile to the Galilæan Teacher. The cause of their complaint was, that he had said, "I am the bread which came down out of heaven." The previous record does not show that Jesus used precisely these words, but they voice the substance of what they understood him to say.

42. the son of Joseph] They knew his reputed natural father and mother. They did not recognize or understand his miraculous birth. They probably did not know of it. Their words imply simply an acquaintance with the fact that Joseph was popularly known as the father of Jesus, but do not necessarily imply a personal acquaintance with Joseph, nor that he was still living. From the silence of the gospel narrative in respect to Joseph, it is probable that he was dead. As Jesus had such an origin, and has lived so long among us, as one of ourselves, so they seem to say, how can he say truly, "I am come down out of heaven?"

43. Murmur not] Whether they objected because they did not know of the miraculous birth of Jesus, or knowing of it, did not understand it, the answer was suitable to either case. They assumed to have superior knowledge of religious mysteries. Yet they were not unlike the unbelieving Israelites under Moses. Some divine influence is needed to bring any soul to Christ.

44. No man can come to me, except the Father . . draw him] This is the favorite text in the discussion on moral ability and inability, and on resistible and irresistible grace. It is needless now to enter into these old, able, and often bitter controversies. The Jews asked "how;" Jesus answers, "Murmur not," concerning the how. It is not truth that is absurd. The trouble is in you, who are incapable of understanding it. "No man can come," for man in sin, fallen from God, cannot recover himself, redeem himself. It is a new form of the old truth "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," John 1: 13; "God so loved the world," 3: 16, but man in sin did not love God, and could not love him

COMMON VERSION.	REVISED VERSION.
41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.	41 The Jews therefore murmured concerning him, because he said, I am the bread
42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?	42 which came down out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out
43 Jesus therefore answered and said unto them, Murmur not among yourselves.	43 of heaven? Jesus answered and said unto
44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.	44 them, Murmur not among yourselves. No man can come to me, except the Father that sent me draw him: and I will raise him up

until his heart was changed. Yet that man cannot come, is not *all* the truth. There is a marvellously great exception which follows.

except the Father . . draw him] How broad and far-reaching is this exception! What a multitude of holy influences, of providential persuasives, of repeated calls from his word, of daily blessings, mercies, marvellous deliverances from perils, of inward movings of the Holy Spirit are constantly drawing you to Christ! If they are not always or ever absolutely irresistible, they do "draw" with amazing power from evil, and toward good and God. The Father-love sent his only begotten Son; the same Father-love draws the soul by divine grace, providence, and sweetly persuasive calls in his word, to the Son of God. Historically, some old divines held that man was utterly unable to come to Christ, without "irresistible grace" from the Father. Others as stoutly denied this view. Augustine held a moderate view: that God's drawing of men to Christ was like drawing sheep by offering food, or drawing or alluring a child by offering nuts. Others as Ryle object that this is defective, because the sheep and the child have a natural taste for the things offered, while man has none for coming to Christ. But to that it is replied, feeling that one ought to come is awakened in man by the loving acts of the Father. On the main teaching, there is after all substantial agreement; all evangelical minds find salvation fully and freely provided. Grace, general and special, is bestowed. Arminian, Calvinist and Lutheran alike agree on the chief points. For example, Whedon (Methodist) argues: "Men are so depraved and lost that they have no power to attain salvation but for a gracious ability bestowed. That ability consists in a great degree of those *special* drawings purchased for them by the atonement." He adds, "draw, that is, attract him, shed drawing influences upon him, and inwardly empowering him to a full obedience; but not obliging. Nor will that drawing avail unless the man freely uses his natural grace-given power to obey," Commentary, Luke and John, p. 288. Alford holds the kind of drawing is not compulsion, not dragging, but of choice, of delight. Even Calvin holds: "As to the kind of drawing, it is not violent, so as to compel men by external force; but still it is a powerful influence of the Holy Spirit which makes men willing, who formerly were unwilling." Westcott acutely remarks on "No man can come," "it is not anything arbitrary, but is inherent in the very nature of things; it does not limit, but it defines the nature of human power." Meyer forcibly puts it: "An inner drawing and leading to Christ through the working of divine grace. In the consciousness of those who are thus won, this represents itself as a holy necessity, to which they have yielded." Thus, while each school or writer has his peculiar form of describing the *process*, all agree that the result is salvation to the soul, and also that God is working in man, while man yields to the divine impulses, in coming to Christ. The purpose of this verse is not to narrow, or limit the offer of salvation to man. Those addressed were objecting and cavilling about the *methods* of grace. They did not accept it. Not the offer but the acceptance of Christ is therefore the theme which the Lord himself explains to the murmuring Jews. Those whom the Father "draws," Jesus will raise up in the last day. Here is salvation and resurrection combined. This does not annul human freedom, but directs in the way of safety.

45. they shall all be taught] That the Father is and has been drawing men, is proved by a citation from the book of the prophets, Isa. 54:13, which explains further how, and by what means the Father draws. It is divine teaching of the word. Isaiah wrote, "All thy children shall be taught [literally "be disciples"] of the Lord." And Jeremiah wrote in even a more triumphant tone: "They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them," Jeremiah 31:34. Compare also, "I drew them with the cords of a man, with bands of love," Hos. 11:4, and "Work out your own salvation with fear and trembling: for it is God which worketh in you," Phil. 2:12, 13. From this Jesus adds in explanation of his declaration in v. 44: "Every one that hath heard from the Father, and hath learned, cometh unto me," v. 45. There are divine impulses plainly here; but not strictly divine compulsions. Yet the teaching of the Spirit and the learning by the soul may conquer the will and cause it to yield.

46. he hath seen the Father] One may hear and learn, yet not see the Father. Nearly the same thought is found in the opening of this Gospel: "No man hath seen God at any time: the only begotten Son . . he hath declared *him*," John 1:18. Only Christ can truly reveal the Father to man. This is also another way of re-affirming that he came down from heaven. It further affirms indirectly his pre-existence. See 1:12. No man has had spiritual power or nature so exalted and refined as to behold the essential substance of the Father.

47. He that believeth . . eternal life] He now returns to the thought stated in v. 40. Believing on Jesus gives eternal life. The tense is present in the last clause. It does not read "will have eternal life" as some future reward; but has it now. It is a present possession in this world, as well as in the next.

48. I am the bread of life] To connect what he had now said with the former part of his discourse he repeats the declaration of vs. 32, 35. I am the Father's gift, more than manna, more than Moses gave; I am the true bread from heaven. This bread is for those who hunger after righteousness; it is divine food, nourishment for the soul, and it is an inexhaustible supply. Jesus is "that bread of life," "out of heaven."

COMMON VERSION.	REVISED VERSION.
45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.	45 in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me.
46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.	46 Not that any man hath seen the Father, save he that is from God, he hath seen the
47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.	47 Father. Verily, verily, I say unto you, He
48 I am that bread of life.	48 that believeth hath eternal life. I am the
49 Your fathers did eat manna in the wilderness, and are dead.	49 bread of life. Your fathers did eat the manna in the wilderness, and they died.
50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.	50 This is the bread which cometh down out of heaven, that a man may eat thereof, and

51. I am the living bread] Jesus now turns back to the point made by the multitude in v. 31. The manna your fathers ate did not give true life: they died. The mass of them died of unbelief, and fell in the wilderness. They died in a two-fold sense, physically and spiritually. The emphasis was no doubt intended to be placed upon death through unbelief. For he continues in v. 50, "This [masculine in Greek; hence, "This person"] is the bread which cometh down out of heaven, that a man may eat thereof, and not die" of unbelief, as your fathers died. And again he identifies himself as this, not "bread of life" as before, but "living bread." He is not lifeless food, like the manna; he not only gives life; but has life: is himself the spiritually living bread. He further explains how the living bread would be used: "The bread which I will give is my flesh . . for the life of the world." Whether the repetition of the clause "which I will give" is accepted as genuine or not, the meaning is substantially the same. The clause is omitted by several manuscripts and editors, and by the Revised Version. This refers to the sacrifice and death of Jesus, offering himself as a sacrifice for the sin of the world. See below.

52. How can this man give us his flesh to eat?] The Jews at once had a sharp contention over this question. Some understood it in a literal sense, and regarded it as horrible and impossible. Others appear to have taken it in a different sense and contended for it, although the mystery was beyond their power to understand fully. They at least saw that he was speaking in figures and metaphors, yet were not sure of the meaning beneath them. This, as usual, aroused a bitter dispute.

53. Except ye eat the flesh, etc.] Jesus does not make the truth easier: does not lower the terms of salvation, nor modify the condition upon which life is to be gained. They must eat: they must accept his sacrifice, the whole of it, or they too would have no life in them. As the fathers after eating manna died of unbelief, so they would now die, in sight of the "living bread," unless they partook of it. His life and especially his sacrificial life they must take and assimilate within their being, or they must spiritually perish. They would have no true life now, and none hereafter. Those who received his flesh and blood, his sacrificial life, not merely *will* have, but *now*

Common Version.	Revised Version.
51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world	51 not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.
52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?	52 The Jews therefore strove one with another, saying, How can this man give us
53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.	53 his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in your-
54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.	54 selves. He that eateth my flesh and drinketh my blood hath eternal life; and I will
55 For my flesh is meat indeed, and my blood is drink indeed.	55 raise him up at the last day. For my flesh is [1] meat indeed, and my blood is [2] drink

[1] Gr. *true meat.* [2] Gr. *true drink.*

have eternal life, v. 54. More than this, he has a promise of resurrection: "I will raise him up at the last day."

56. abideth in me] Not only is his flesh true spiritual food, and his blood true life-giving drink, thus widely different from, and immeasurably superior to the manna, but he who partakes of them dwells in Christ, and Christ in him. This truth is presented in many forms elsewhere. The branch abides in the vine, 15 : 4, "I in them, and thou in me," 17 : 23. It is the union which comes from one life running into another.

57. I live by [because of] the Father] This is intended to explain how the believer lives by, in, and because of Christ's life. There is an inner mutual life, sometimes called fellowship, by virtue of which the believer lives in Christ, and Christ works, rules, vivifies his life, making it imperishable and eternal. Just as Jesus lives in intimate union with the Father, so he that receives the sacrifice of Christ becomes spiritually united to him, and lives in him. He concludes in v. 58 by a concise re-statement of the subject: This Christ Jesus is the true living bread which came down out of heaven, in distinction from the manna, which you supposed to be the real bread. For the fathers ate of that, and died of unbelief: eating of the true bread one shall live forever.

Historically, this passage has been variously interpreted. The early Christian fathers, for three or four centuries, used this passage to impress the importance of partaking of the Lord's Supper, but did not go further. Later, Romanist writers went further and used it to prove that unless one observed the eucharist, he could not be saved. All the great Reformers properly denied and rejected this sacramental view of the passage. The Gospel of John contains no record of the institution of baptism or of the Lord's Supper, but his record is in harmony with their institution and in fact, may be said to imply it. 1. Some have held therefore that this passage has no reference to the Lord's Supper. That was not yet appointed: the reference, if any, must have been by anticipation. The language does not refer to an external act like an ordinance but to an inner spiritual act. This was Luther's view before his controversy with Zwingli over the nature of the Lord's Supper. He says, "This chapter does not speak of the sacrament of the bread and wine but of spiritual eating, that is, of the belief that Christ, both God and man, hath shed his blood for us." 2. Others, following Chrysostom, Cyril, Cyprian, Hilary and Roman Catholic writers, though a few dissent, make it refer chiefly, and some exclusively, to the Lord's Supper. Against this view, is the fact that the eating and drinking are described as a continuous act, v. 56, and not intermittent. Moreover, if this portion of the text is to be taken in

COMMON VERSION.	REVISED VERSION.
56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.	56 indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him.
57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.	57 As the living Father sent me, and I live because of the Father; so he that eateth
58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.	58 me, he also shall live because of me. This is the bread which came down out of heaven: not as the fathers did eat, and died: he that

View of the Ruins at Ajunta.

a bald literal sense, then a multitude of difficulties arise. The life bestowed must be bodily life, and we must conclude that true believers should never see physical death: that the apostles and all others like them are alive in the flesh. This view leads to many other absurdities contradictory to our ordinary senses. 3. Many, following the early apostolic fathers, take the passage to refer to the sacrifice of Christ and to the soul's acceptance of it by faith. This in the main is the view of the Reformers, and of the majority of modern evangelical writers. Some as Alford, Stier, Tholuck, Bengel, and Doddridge think that there is also a reference to the same idea or purpose as that underlying the Lord's Supper. Some others would make it refer to the entire humanity of Christ, his complete manifestation in the flesh. The best explanation is that which refers it chiefly to the sacrificial work of Jesus. This was the culmination of his life on earth, the completion of his redemptive labors.

Jesus says: I live because the Father lives. He is the original source of life; the Son brings that life to the world. He is the true bread. The Jews in the wilderness received manna to eat, which you say came from heaven. Yet they died, not merely physical death—most of them also died because of sin. The manna did not save them. But the true bread from heaven saves men. Every one that feeds his soul upon Christ, that believes him and does his will, is brought into living union with the Father, and has life from God.

Then Jesus points out the nature of the true bread from heaven by showing how different it is from the manna, and how it gives life everlasting. Christ abides in the believer, and the believer in Christ, and thus has spiritual and eternal life. F. B. Meyer suggests that this passage furnishes a clue also to the interpretation of those other words with which Jesus met the devil, on the first assault, and told him that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God. For he further asserts that man lives by the word of God not only, but by the life of God given him. It is true, Jesus has all power in heaven and earth; yet he emptied himself of this power, taking a life of dependence, even for daily bread, upon the Father.

59. In the synagogue, as he taught in Capernaum] The discourses were public, in a synagogue of Capernaum, probably on Sabbaths. It is worth noting that at Tell-Hum, the probable site of Capernaum, the ruins of a large synagogue have been discovered. Among the ruins is a block of stone, apparently the lintel of a door, upon which is engraved the figure of a pot of manna. The ruins are shown in the engraving. The stones are overgrown with thorns and bushes, but the rude figure of the pot, supposed to represent that of the manna, can be seen by the traveller. This would suggest the reference in vs. 31, 49, 58. Westcott observes also that the history of the manna, Ex. 16:4–36, is appointed to be read in the synagogues at the morn-

COMMON VERSION.	REVISED VERSION.
59 These things said he in the synagogue, as he taught in Capernaum.	59 eateth this bread shall live for ever. These things said he in [1] the synagogue, as he taught in Capernaum.

[1] Or, *a synagogue*

ing service. The teaching was not only interrupted by questions, murmurs, and debates, but was followed by serious objections by a large number of those who were hitherto disciples.

SUGGESTIVE APPLICATIONS.—1. Jesus is the true bread from heaven. 2. The sinner cannot and will not of himself come to Jesus. 3. The Father's love draws men to Christ. 4. He does this by his word, providences, and the teachings of the Spirit. 5. The believer on Jesus has eternal life. 6. Salvation is a present as well as an eternal gift. 7. Christ's sacrifice was necessary to save man. 8. The soul is to find spiritual food; nourishment in Jesus. 9. The believer feeds on Christ by faith. 10. Those who neglect to receive Christ's sacrifice, have no life in them. 11. Salvation, eternal life, and the resurrection at the last day are inseparably bound together in Jesus Christ.

FORSAKING AND CONFESSING CHRIST. 6:60–71.

GALILEE, AT CAPERNAUM. A. D. 29.

Christ's teaching in Capernaum tested many professed disciples. It was offensive to the pride of Jews resting in the Mosaic ritual. It was humbling to the human heart to hear that no soul could come to Christ except by a gracious drawing of the Father. Then those who construed his words literally; that they must eat his flesh and drink his blood, found this was indeed a hard saying. It was sacrilege, forbidden by the Mosaic law to drink blood because it was the life. But they also followed Jesus because they ate of the loaves, they got their bread, and hoped for more worldly gain, position, or honors. This new law of Jesus seemed to require some deeper, mysterious thing which they could not comprehend. So some forsake, while others, who are true, confess Christ.

60. This is a hard saying] "Disciples" here refers to the larger company of followers, some of whom had been attached to Jesus doubtless by the miracle of the loaves. The "hard saying" must be that noted in vs. 53–58. They did not mean that they did not understand it, but that it was a lesson and command too hard to be borne. Nor did they mean to object to it because of any difficulty in understanding it; the truth was an offence to them, they stumbled over it. They could not hear it with any patience. They were scandalized by its requirements. So Jesus knowing their murmuring asks, "Does this offend" or "cause you to stumble?" v. 61.

62. Son of man ascending] The application of this answer is variously explained. 1. Some (Chrysostom, Cyril, Stier) say it looks for a negative answer. After the ascension you will not be offended any more, for the

COMMON VERSION.	REVISED VERSION.
60 Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it?	60 Many therefore of his disciples, when they heard *this*, said, This is a hard saying;
61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?	61 who can hear [1] it? But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to
62 *What* and if ye shall see the Son of man ascend up where he was before?	62 stumble? *What* then if ye should behold the Son of man ascending where he was

[1] Or, *him*

offence in regard to eating my flesh will then be removed; you will then know the truth respecting my spiritual being. 2. Others (some ancient and more modern scholars) say it looks for a positive answer: you will surely be more offended. 3. A few refer the ascending to his death. The second view is in closer harmony with the context; and the words unquestionably refer to the ascension into heaven, "where he was before." Compare vs. 38, 51, 58. This likewise affirms his pre-existence, a fact upon which John loves to dwell. See John 1 : 2, 14, 51; 5 : 24.

63. It is the Spirit that quickeneth] As if he had said: I have spoken of life; it is the Spirit that is the life-giving power or principle. Eating any kind of flesh in a carnal way profiteth nothing; flesh is not the life-giving principle. (The Greek word σάρξ for "flesh" is used in connection with the institution of the Lord's Supper). "The words that I have spoken unto you are spirit (πνεῦμα), and are life (ζωή)." These words explain "the method in which the Spirit can convey to you the life eternal" (Reynolds). These are the germs of your true life. So Peter said, "Thou hast the words of eternal life," v. 68. Again Jesus says, "If ye abide in me, and my words abide in you, ask whatsoever ye will," 15 : 7.

64. Jesus knew . . who . . should betray him] But to account for their stumbling he plainly says, "there are some of you that believe not." Unbelievers and half-hearted Christians are sure to stumble at the principle and divine methods of salvation. From the beginning of his ministry Jesus knew not merely that some would not believe, but he also knew who they were. Moreover he knew the sad truth that one of the twelve would betray him, and which one it would be. This he knew, when he chose the original band, and called Judas to be one of that band. Meyer thinks we should not understand that when he chose him, Jesus knew he would become his betrayer, because to his mind it seems revolting that Jesus should choose Judas with such knowledge. But while Jesus knew what Judas would do, he did not compel him to act thus. The foreknowledge of God in respect to the acts of man does not destroy or interfere with man's free agency. The question may always remain a deep mystery in our present state. Alford remarks: "We have come to a form of the problem of divine foreknowledge and human free-will, which, in any of its endless combinations of expression, it is equally impossible for us to solve." But it is unwise to deny a truth so plainly asserted, because we cannot explain it. There are countless other truths, accepted as truths, which human knowledge has never yet explained.

65. For this cause have I said] It was because Jesus knew some of

COMMON VERSION.	REVISED VERSION.
63 It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.	63 before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are
64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.	64 life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who
65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.	65 it was that should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

his followers were mere professors, and not true disciples, that he spoke the words of warning. Prof. Reynolds puts it thus: "Christ does not give the hunger but the bread. The Father gives both the hunger and the food." The thought then would be, only those to whom the Father gives the sense of hunger for righteousness can come to Jesus. Should the question arise, if the Lord knew these things, why did he choose the traitor or call Judas into the innermost circle? it must remain unanswered; Scripture is silent.

66. Upon this many of his disciples went back] The words imply that a large body of his followers left at that time, and not that they gradually fell away. When they found that he held to this "hard saying" so firmly, many forsook him. The chaff was blown away. The sifting was severe; the saved remained.

67. Would ye also go away?] These words cannot fairly be taken in an ambiguous or indifferent sense: "You can go, if you wish" (Godet), but rather as suggesting a negative answer, while expressing a fear as to the result. It reveals the intense love and yearning of the Saviour for friendship, sympathy, and for the salvation of souls. In the sorrow over those who have gone, he would gain comfort from the loyalty of those who remain. Then, too, he would lovingly test their fidelity, and have their faith strengthened by enduring the test. It is further possible that, as Edersheim suggests, the question was asked in anticipation of that sad forsaking in Gethsemane.

68. Simon Peter . . Lord, to whom] The double name is given here. Is it a hint of the two sides of his character? He answers promptly by a significant question, which was the strongest affirmation. The words show a tone of surprise: "Go away! To whom shall we go? We know of no rival teacher. Can we look for a greater to come? Thou hast words (better than 'the words') of eternal life. Your teaching is divine life, eternal life; not merely do you point us to life, you are life eternal for us."

69. know that thou art the Holy One of God] This is akin to the great confession recorded in Matt. 16:16. It is a curious fact that the demons made a similar declaration in regard to the nature of Christ. They, too, knew him to be "the Holy One of God," Mark 1:24; Luke 4:34. Notice the Revised Reading. But the latter was an historical, an intellectual knowledge; the former a heart knowledge, a belief which gave birth to a new life. "That Christ, the Son of the living," is not found in the Sinaitic nor Vatican Manuscripts, and is omitted in most recent critical editions of the Greek text, though retained by Lachmann. The Revised Reading, "Holy One of God," means one consecrated, set apart from men, sealed of God, as in v. 27.

COMMON VERSION.	REVISED VERSION.
66 ¶ From that *time* many of his disciples went back, and walked no more with him.	66 Upon this many of his disciples went
67 Then said Jesus unto the twelve, Will ye also go away?	67 back, and walked no more with him. Jesus said therefore unto the twelve, Would ye
68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.	68 also go away? Simon Peter answered him, Lord, to whom shall we go? thou [1] hast the
69 And we believe and are sure that thou art that Christ, the Son of the living God.	69 words of eternal life. And we have believed and know that thou art the Holy One of

[1] Or, *hast words*

70. one of you is a devil] Or, more accurately, "one of you is devil" (there is no article in the Greek); that is, of a devilish nature, real devil, in strongest possible antagonism to Christ who is come to destroy the works of the devil. Even in the small apostolic band, one was false; one of twelve a devil. Peter did not know to whom Jesus referred, and probably Judas himself did not know, though he did not then believe. He was only outwardly a disciple, a formal professor, with the seed of his awful crime in his heart. Yet Jesus had selected him, to be one of the twelve. A person may be in the church, along with a band of Christians, outwardly a partaker in all its ordinances and means of grace, and even engaged in preaching the Gospel and dispensing its blessings, yet have the nature and spirit of Satan.

71. Judas . . that should betray him] This Judas was son of a Simon Iscariot, which probably means Man of Kerioth, and by some is connected with a town of Judah, Josh. 15 : 25. But the Common Version is probably incorrect. Kerioth in Josh. 15 : 25, should be found with Hezron (Kerioth-Hezron) as in the Revised Version. Westcott suggests, Kerioth in the New Testament may be connected with that of Moab in Jer. 48 : 24. Judas was not yet a traitor in act, but was one at heart. Every unbeliever, at the bottom, has the spirit of a traitor and a betrayer of Christ. "One of the twelve" brings into sharp contrast the gracious opportunities and the fiendish nature of Judas.

SUGGESTIVE APPLICATIONS.—1. The truth seems hard to the worldly and the unbelieving. 2. A long period of sin and self-indulgence blinds the mind to spiritual truth. 3. Religion does not consist in outward ceremonies, as baptism, the Lord's Supper, activity in working merely, but in spiritual life. 4. Christ knows all hearts, but this does not prevent him from giving many gracious influences to those who finally reject him. 5. Hearing the gospel, admiring it, and forsaking it and Christ, are old sins. 6. There is no salvation out of Christ. 7. Whatever others may do let us never go away from Christ. 8. Mark how little good some get from the greatest religious privileges. 9. A man may be a close friend and companion of great saints and yet always retain a devilish nature.

FEAST OF TABERNACLES: UNBELIEF OF THE JEWS. 7 : 1–13.

GALILEE AND JERUSALEM. AUTUMN, A. D. 29.

After the teaching recorded in Chap. 6 and before that in Chap. 7, many harmonists place the events recorded in Matt. 15 to 18; Mark 7 to 9; and Luke 9 : 18 to 10 : 16 (except 9 : 51-56), and some add 9 : 51–56 and 17 : 11–19. There are two views in regard to the time when the Seventy were sent out, and also in regard to the time of the feast of tabernacles. Robinson and many others hold that Jesus did not return to Galilee after that feast, but that he

COMMON VERSION.	REVISED VERSION.
70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?	70 God. Jesus answered them, Did not I choose you the twelve, and one of you is a devil?
71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.	71 Now he spake of Judas *the son* of Simon Iscariot, for he it was that should betray him, *being* one of the twelve.

retired to Bethany beyond Jordan, from whence he came to Bethany on Olivet to raise Lazarus, and then retired to Ephraim and Peræa, until he made his final journey to Jerusalem by way of Jericho, which was followed by his kingly entry. Andrews, by putting the return to Galilee before the feast of tabernacles, brings it into greater prominence. See Life of Our Lord, Revised Edition, 1892. He also puts this feast before the transfiguration and the journey to Cæsarea Philippi. This would place John 7:2–10, 21 before Luke 9:51. The question of order is unsettled. This central section of John's Gospel records the great controversy between faith and unbelief at Jerusalem. These events are connected in the narrative with two Jewish feasts: the feast of tabernacles, v. 2, and the feast of dedication, 10:22. If the events in Chap. 6 followed closely upon the passover, nearly six months passed before Jesus went up to the feast of tabernacles and taught in Jerusalem as stated in this chapter. The bitterness of the rulers had not been stirred seriously during his absence in Galilee, but might be aroused on his appearance in Jerusalem. The chapter may be grouped under: 1. The feeling concerning Jesus, vs. 1–13. 2. His discourse to the people, vs. 14–31. 3. His controversy with the Pharisees, vs. 32–52.

1. After . . Jesus walked in Galilee] Jesus continued his labors in Galilee, and John explains why he did not go into Judæa. "After these things" gives an indefinite note of time similar to that in 6:1, 2. Some, as Godet, suppose they refer back to that period, but this marks a later time, and must be taken to mean after the crisis (6:66) which followed the feeding of the five thousand. For "Jewry" read "Judæa," as the same Greek word is rendered in v. 3. "Walked" is used in the sense of dwelt, lived, or labored; for Jesus "went about doing good;" hence "walked" naturally describes his mode of life at this period. The Jewish rulers were seeking to kill him, therefore he kept away from Judæa, and labored in the more retired regions of Galilee. The rulers had tried to kill him before, John 5:18.

This hostility of the Jewish rulers in Jerusalem and Judæa was a sufficient reason for staying in Galilee, even after many had rejected him. His time to be "delivered up" had not yet come.

The evangelist having related the crisis in Galilee, now tells his readers of the attitude of various parties toward Jesus in Jerusalem and Judæa, leading up to an attempt by the Sanhedrin to arrest him, and the remarkable testimony of the officers concerning him.

2. feast of tabernacles was at hand] This was one of the three great Hebrew feasts, and held in autumn, about our October. Jews, the men, commonly, went up to Jerusalem, Deut. 16:16, at the completion of the harvest, camped in booths, and made it a joyous time. It was the last feast in the Jewish year, following the feast of trumpets and

Common Version.	Revised Version.
CHAP. VII.—After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.	7 And after these things Jesus walked in Galilee: for he would not walk in Judæa,
2 Now the Jews' feast of tabernacles was at hand.	2 because the Jews sought to kill him. Now the feast of the Jews, the feast of tabernacles,

the day of atonement, when the year's work was done. It lasted seven days, from the 15th to the 21st of the 7th month, Tishri. It was also noted for the number and variety of its sacrifices. Each day had its burnt offering and sin offering. The trumpets were blown and the great national song, the Hallel, was sung. For full description compare Lev. 23 : 34–42; Num. 10 : 10; 29 : 12–38; Ps. 113–118, with Neh. 8 : 17 and 2 Chron. 7 : 9.

3. His brethren] Their names are given in Matt. 1 3: 55. They cannot be identified with any of the twelve, since these brethren did not believe on him, v. 5, while the twelve, with only one exception, did believe, 6 : 69, 70. They must have been close natural relatives of Jesus to justify the language here used. That they were sons of Joseph by a former marriage is pure conjecture, urged strongly by Romanists to strengthen their theory of the sinlessness of Mary.

go into Judæa] The reason they gave for this advice is, "that thy disciples also may see the works that thou doest." Two things may be inferred from this: 1. The speakers did not class themselves among "thy disciples;" they were outsiders, and gave advice as onlookers, not yet decided; 2. The Lord had a company of disciples in Judæa and at Jerusalem. There is a dark hint, moreover, that those disciples were in need of help, of miracles to keep them from falling away, after the example of the "many" in Galilee. Or, it may be interpreted in a broader sense: You are doing great works in the remote regions of Galilee for the crowds who seek for you in these retreats. But your disciples, multitudes of whom will go up to this feast should see these works. You would have more sympathy and better success in winning men to you.

4. shew [manifest] thyself to the world] Their argument is: No one doeth anything in secret, and at the same time seeks himself to be bold or outspoken. The Greek word *παρρησία* expresses a different shade of thought from "known openly," meaning rather the opposite of "shy," as "bold" or "free-spoken." It occurs 9 times in this Gospel and 22 times elsewhere in the New Testament, and in each case means plainness of speech or boldness, and is opposed to reserve and caution. Since you are doing these things as the Messiah, manifest yourself to the world, to all Israel, in the character you claim. That is, be bold enough to declare your claims to the world and gain followers in that character. It is not necessary to suppose, as some do, that these words of his brethren were spoken with a sneer, but rather to test his real character. They had not accepted him as Messiah.

5. neither did his brethren believe] Or, "Even his brethren did not

COMMON VERSION.	REVISED VERSION.
3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.	3 was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works
4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.	4 which thou doest. For no man doeth anything in secret, [1] and himself seeketh to be known openly. If thou doest these things,
5 For neither did his brethren believe in him.	5 manifest thyself to the world. For even

[1] Some ancient authorities read *and seeketh it to be known openly.*

believe on him." John adds this in sadness, as he recalls how deep-seated was the unbelief of these brothers of Jesus. Meyer acutely says: "This long-continued unbelief of his own earthly brethren is important in estimating the genuineness of the accounts given in Matthew and Luke of the miraculous birth and early childhood of Jesus." How long this unbelief of his brothers continued, is unknown. Possibly it was the resurrection which led them to a true faith as some infer from 1 Cor. 15:7. Is it not more probable that they may have been among the "many" of John 8:30 who believed on him?

6. My time is not yet come] This manifestation of power desired by his brothers would be premature. Jesus would wait until the suitable, the ripe time. He could not go up with the pilgrim crowd to Jerusalem. You are in touch with the world, so your time is always. You arouse no opposition, you run no risk, you have not the world to win, you are still with the world.

7. world cannot hate you] This explains and extends his former saying. You are unbelieving, as all the world is, so the world cannot hate, oppose or find fault with you. "But me it hateth, because I testify of it, that the works thereof are evil." The world will love its own. Whoever will be a witness for truth in an evil world, must look for hatred, misrepresentation, and persecution from the world. Wicked men cannot love faithful Christians. Said Christ to his disciples: "Woe unto you when all men shall speak well of you," Luke 6:26.

8. I go not up [yet] unto this feast] You may go up, if you wish, and with the caravan. I do not go up; the time for openly manifesting my character as the Messiah is not at hand. In many old copies the first "yet" of this verse is omitted. The infidel Porphyry, taking advantage of this, charged that Jesus was fickle and inconsistent, his declaration not agreeing with his subsequent act. Meyer, who omits "yet," holds that this charge is unjust, since Jesus might alter his purpose upon a proper motive, without being fickle. But the words may have another meaning not involving a change of purpose; for the last clause has the "yet" and carries the same thought. You urge me to show myself to the world, by going up to this feast. I do not go up openly with you to this feast, "because my time is not yet fulfilled." The first "yet" is retained in the Vatican manuscript and by Lachmann, Westcott and Hort, though placed in the margin by the American revisers. It is consistent with the context (even if the "yet" of the first half of the clause be omitted) to suppose that Jesus meant he would not go up then, or as the Messiah, the thing his brothers desired, or would not go up

COMMON VERSION.	REVISED VERSION.
6 Then Jesus said unto them, My time is not yet come: but your time is always ready.	6 his brethren did not believe on him. Jesus therefore saith unto them, My time is not yet come; but your time is alway ready.
7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.	7 The world cannot hate you; but me it hateth, because I testify of it, that its works
8 Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come.	8 are evil. Go ye up unto the feast: I go not up [1] unto this feast; because my time is not
9 When he had said these words unto them, he abode *still* in Galilee.	9 yet fulfilled. And having said these things unto them, he abode *still* in Galilee.

[1] Many ancient authorities add *yet*.

with the crowd, for the reason he repeated in the last clause, "My time is not yet come." The verb "go" is in the present tense, and implies present action and does not exclude going at a later time. He therefore waited, and went up "not openly, but as it were in secret," v. 10.

10. then went he also up] How long he remained in Galilee after his brethren started for Jerusalem is not stated. The narrative implies it was only a few days. It also shows that he did not go up with the pilgrim-companies, but in a less public, and more quiet way. Notice the words *φανέρωσον* and *φανερῶς* in vs. 4 and 7, showing that the writer had in mind the manner of Jesus' going, not "manifestly" or "openly" or "publicly," as the brothers had urged him to do. The "secrecy" implies unusual caution, going in an obscure way. Even the twelve may not have gone with him, although this is not certain. It is quite clear that this journey to Jerusalem cannot be identified with the one described in Luke 9:51 ff.; for in the latter journey he sent messengers before his face, and then the seventy were sent out, to herald his coming; things the very reverse of going up "secretly."

11. The Jews . . sought him] Their seeking was for a hostile end. It shows that they had a plot to destroy his influence and power. "Where is he? *ἐκεῖνος*, "that fellow." The Galilæans a few months before would have taken up arms for him, and have crowned him king. The ruling Jewish party at Jerusalem was now mad for his destruction. Luther supposes their malice was so bitter that they would not name him. Their reason for expecting that he would come to the feast, was probably based upon the general custom of every Jew attending the great feast. A report from his brothers, if they made any, would at least increase the uncertainty as to his coming.

12. much murmuring] The multitudes were not agreed with the rulers, nor among themselves concerning the character of Jesus. So there was much animated discussion about him. Some held that he was a good man: that is, honest in intentions, right in his teachings, and unselfish in his work; others were saying "Nay," and with a shake of the head, characteristic of Orientals, accused him of leading the vulgar crowd astray. The Greek word for "people" in the first clause of this verse is plural, and properly rendered "multitudes" as in the Revised Version. It indicates that there were two or more crowds or parties disputing. The "others" probably belonged to Jerusalem or its vicinity. Though not pleased with their rulers, they were disposed to regard Jesus as a misleading or false teacher.

13. no man spake openly] The fear of the rulers made everybody

COMMON VERSION.	REVISED VERSION.
10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.	10 But when his brethren were gone up unto the feast, then went he also up, not pub-
11 Then the Jews sought him at the feast, and said, Where is he?	11 licly, but as it were in secret. The Jews therefore sought him at the feast, and said,
12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.	12 Where is he? And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude
13 Howbeit no man spake openly of him for fear of the Jews.	13 astray. Howbeit no man spake openly of him for fear of the Jews.

afraid to speak publicly. There was much discussion in private, and quietly, but it was like a reign of terror, when no one dared discuss his character and work openly. Those who believed he was good, dared not speak their minds, and those who held that he was leading the people astray dared not openly oppose him, lest they should themselves err in the terms or form of their judgment. The spirit of inquiry was crushed; the people continued to mutter, and to have personal discussions, and private discords, often in fear and trembling, or in undertones and whispers, waiting to see what would be the decision of the learned scribes and chief priests concerning him.

SUGGESTIVE APPLICATIONS.—1. Jesus avoided provoking his enemies; his followers should do the same. 2. "Gospel light is justly taken away from those that try to blow it out." *Matthew Henry.* 3. Persons of ability providentially thrown into obscure places, can find useful fields of labor. 4. It was an honor to be among Christ's brothers, but it did not give faith nor salvation. 5. Some attend Christian ordinances and churches to show themselves, rather than to serve God. 6. "Many that seem to seek Christ's honor, do really seek their own." *Henry.* 7. Some counted Jesus good, and some a deceiver. What do you think of Christ?

JESUS TEACHING THE JEWS AT JERUSALEM. 7:14–31.

IN THE TEMPLE AT JERUSALEM. OCTOBER, A. D. 29.

The discourse to a mixed multitude of the Jews in the temple was often interrupted. See vs. 15, 20, 25, 30. The beginning of the discourse is not given. See v. 14. Jesus declares the source of his teaching and his divine origin. There is simplicity and wonderful dramatic power in this portion of the narrative.

14. about the midst of the feast Jesus went up into the temple] He had not therefore been hitherto restrained from going up by any fear of the rulers. His motive in going late, must be found in his desire to avoid being made king by Galilæan followers. See John 6:15. When the feast was about half over, that is, the third or fourth day, he arrived in the temple. The feast lasted seven days, and before the eighth day there was a great convocation, a solemn assembly, Num. 29:35, as before stated. Jesus taught in the temple as in former times, before the bitter hostility was aroused. The evangelist notes the suddenness of this coming, reminding us of the prophecy, "the Lord, whom ye seek, shall suddenly come to his temple; and the messenger of the covenant." Mal. 3:1. Revised Version.

15. How knoweth this man letters?] By this question his enemies admit that he was learned; a man of letters, in the wide sense; for γράμματα here includes writings in general and not merely sacred writings: he knew literature, as we might say. But how had he gained this? He was not

COMMON VERSION.	REVISED VERSION.
14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.	14 But when it was now the midst of the feast Jesus went up into the temple, and
15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?	15 taught. The Jews therefore marvelled, saying, How knoweth this man letters, hav-

trained in the rabbinic schools: he had never studied, according to their idea. The question springs from astonishment at his knowledge. Then he was only a layman; not a professional expounder of the law. Why should he be allowed to teach? Such views still prevail among some classes of Christians. Only the priest should be allowed to explain the word of God, or teach the Gospel; so some now say. Are they not followers of the persecuting Jews rather than of Jesus? The Jews did not attempt to trace the wisdom of Jesus to the schools of the ancients, as some modern skeptics have done. They objected to him, because his wisdom did not come from the schools.

16. My doctrine [teaching] is not mine] The popular teachers of that day were accustomed to refer to some noted rabbi, or to the traditions of the fathers for their authority. If their teachings were sustained by those of olden times they were accepted. Jesus appeals to a higher authority. My teaching is not mine alone, it is also his, who sent me; God's, not man's thoughts, are in my teaching.

17. If any man will [willeth] to do] The human mind must have a wish, a determination to obey God; have a heart that willeth to do God's will, to have a knowledge of the teaching of God. This is a far-reaching truth. An unwilling mind, a wrong heart, will go wrong, and have perverted knowledge or no knowledge of God's teaching. With wrong motives, a wrong disposition to do, all is wrong. Is this the reason that some men eminent in science and secular learning are agnostics in religion? Every man must have a will to do God's way, or he cannot know God's teaching, is a proper inference from this truth of Jesus. He will perceive the teaching if he willeth to do God's will. He will not perceive it, if he is unwilling to do that will. How many are blind to the saving knowledge of God's message to man?

18. seeketh his own glory] This was characteristic of the Jewish teachers of that age. They spoke on human authority, and each was seeking to exalt himself above his fellow. Exactly the reverse of this, was the spirit of Christ's teaching. And this is one reason for the absolute truthfulness of his teaching: it is founded upon the truth in the previous verse. Christ willed to do perfectly the Father's will, and therefore he was perfectly true, and knew the truth, so that there was no unrighteousness in him.

19. keepeth the law] You accept Moses as an authority. "Did not Moses give you the law?" The question should end here. Of course, they would say he did. Then comes the accusation, "and none of you keepeth

COMMON VERSION.	REVISED VERSION.
16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.	16 ing never learned? Jesus therefore answered them, and said, My teaching is not mine,
17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.	17 but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or *whether* I
18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.	18 speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in
19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?	19 him. Did not Moses give you the law, and *yet* none of you doeth the law? Why seek

the law." Since none of you keep the law of Moses, why seek you to kill me for not keeping it? In this general accusation he makes no specifications, he cites no particular instances. These follow in vs. 21–23.

20. Thou hast a devil [demon] The crowd had their minds poisoned by the rulers, and yet were probably ignorant of the bitterness of their leaders, and of the plot to kill Jesus. So they burst out with this rough charge that he has a demon, is a demoniac. This charge is repeated in 8:48. In their ignorance, they demand to know who is seeking to kill Jesus.

21. one work, and ye all marvel] The one work or miracle refers to the healing of the impotent man at the pool of Bethesda, John 5:1–18, when the Jews had sought to kill him. Yet they had all wondered at the healing, while they had been offended and wished to punish Jesus for doing it on the sabbath. The Talmud says: "The healing of a sick man dangerously ill, and circumcision, break through the sabbath sanctity," *Mid. Tan.* 9:6. Again the Mishna says: "Every thing required for circumcision may be completed on the sabbath," *Sabb.* 19:1. The American revisers render the last clause, "ye all marvel because thereof." They connect *διὰ τοῦτο* with v. 21; others place them at the beginning of v. 22. This makes the sense and construction more simple to the English reader, and at first sight has much in its favor. But it must be admitted that the prevailing usage of the phrase in John is against ending and in favor of beginning a sentence with "For this cause." See John 5:16, 18; 6:65; 8:47; 10:17, etc. Besides, adding it to "marvel," in v. 21, seems weak. The careful reader feels that the transfer is made to escape an apparent obscurity in reading the phrase with v. 22. The weight of German and English scholarship favors placing it with v. 22 as the Common Version and the English revisers do.

22. Moses . . circumcision] The English revisers render "For this cause Moses hath given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man." The argument of Jesus is: You marvel at the one work, (healing on the sabbath), yet did not Moses give you the law of the sabbath? You do not keep the law; why slay me for not keeping it? For this; to teach you this lesson about the law, Moses gave you circumcision, or rather, he took it into the law, from the custom of the patriarchs. The same law contains the 4th commandment related to the sanctity of the sabbath. Yet you break the letter of the latter law by circum-

COMMON VERSION.	REVISED VERSION.
20 The people answered and said, Thou hast a devil: who goeth about to kill thee?	20 ye to kill me? The multitude answered, Thou hast a demon: who seeketh to kill
21 Jesus answered and said unto them, I have done one work, and ye all marvel.	21 thee? Jesus answered and said unto them, I did one work, and ye all marvel because
22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.	22 thereof. Moses hath given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise
23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?	23 a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made [1] a man every whit whole on the

[1] Gr. *a whole man sound.*

cising a man on the sabbath. Still you admit that work as lawful on the sabbath, and justify it because of another law in regard to circumcision of a male child on the eighth day. You do this sabbath work that the law of Moses about circumcision be not broken. That is, you make the law of circumcision higher, and allow it to take precedence of the law about the sabbath. If you may justly set aside the Mosaic law about the sabbath simply to circumcise a man, why are you angry at me, for healing an entire man, "making him every whit whole?" This cannot surely be pressed to mean cleansing from sin; but you circumcise to purify part of a man; I cured the entire man. The question was unanswerable. They ought to have learned the lesson from Moses. Circumcision was a symbol of putting away impurity, and of enrolment among God's people. The act of Jesus was the cure of a man, not figuratively, nor partially, but really and completely. Therefore he adds:

24. Judge not . . appearance] They had interpreted the Mosaic law rightly in regard to their own acts respecting circumcision on the sabbath when necessary. Now he urges them to apply the same principle in judging of his acts.

25. Is not this he?] His boldness in vindicating himself caused some of the dwellers in Jesusalem to wonder that the rulers did not arrest Jesus. They knew of the plot to destroy him, as their exclamation shows: "Is not this he whom they seek to kill?" Yet he speaks openly, boldly (it is the same Greek word as in vs. 4 and 13), and they do not answer him. Have they been convinced by his arguments? Do they accept his claims? "Can it be that the rulers know that this [person] is the Christ?" that is, Are the rulers prepared to recognize him as the Christ? The form of the question shows the grave doubts in the minds of the questioners, and that they really expected a negative reply. The rulers would not recognize Jesus as the Christ.

27. the Christ cometh no one knoweth whence] The Jewish mind held that there would be great mystery about the Christ and his coming. From Dan. 7:13 and Mal. 3:1, a tradition had arisen about his sudden appearance in the temple, or dazzling on a throne in the clouds of heaven: but from whence he would appear they knew not. They indeed knew that he was to be born in Bethlehem, and might be hid until his sudden manifestation, but Elijah must appear to declare him; others would not know him, nor whence he was. Yet they knew whence Jesus was, who his parents, his brothers, his sisters were, and that he was of Nazareth, and as they supposed

COMMON VERSION.	REVISED VERSION.
24 Judge not according to the appearance, but judge righteous judgment.	24 sabbath? Judge not according to appearance, but judge righteous judgement.
25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?	25 Some therefore of them of Jerusalem said,
26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?	26 Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers in-
27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.	27 deed know that this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth

not of Bethlehem. Guided by their wrong traditional views, and the orthodox teachings of their day, they could not see satisfactory evidence that Jesus was the Christ. Yet the vagueness of their thought, and the mystery their traditions and fancies had thrown about the Christ and his coming, ought to have led the more candid among them to consider, Is. 53:2, and whether Jesus might not be their Christ. This indeed, was the effect upon a few, like Nicodemus and Joseph of Arimathæa.

28. ye know whence I am] Jesus "cried" that is, spoke in a loud voice; the same is said of John the Baptist, John 1:15. These ringing words amazed those in the temple courts. He concedes that they have superficial knowledge of him. They know that he comes from Galilee, and is of Nazareth: the human form and human origin they might know. "And yet I have not come of myself." All grammarians see an adversative force in the "καί" here. What you claim to know is not all; there is another side, a different phase which you do not know. That fact is, you do not know him that sent me, yet he is "true," that is, genuine, real; he is a real being, and also absolutely true.

29. I know him] I am from him, and he sent me. That is, my "whence" or origin, is what you think, but it is far more than that. I know the Father, am from him, and am clothed with authority from him, for he sent me. He did not name God, or the Father, but the Jews understood him to mean that God had sent him. See John 5:18. To charge these orthodox rulers with ignorance of God, and for a Galilæan teacher to claim intimate knowledge of, and authority from him, was in their eyes something worse than presumption; it was blasphemy.

30. sought to take him] "They" refers to the Jewish authorities, the rulers. They wanted to arrest him; yet they feared the people, a large party of whom evidently favored him, as we learn from another Gospel was the case in a similar instance, Matt. 21:26. John sees a divine reason for this hesitation to seize Jesus: "his hour was not yet come."

31. many believed on him] He was not merely allowed to go free from arrest, but many of the multitude believed on him. The Greek δέ marks the contrast in the statements. The Jewish rulers on their part, not only refrained from arresting him, but many of the people believed on him, as the Christ. They took sides with Jesus, and boldly asked, "When the

COMMON VERSION.	REVISED VERSION.
28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.	28 whence he is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true,
29 But I know him; for I am from him, and he hath sent me.	29 whom ye know not. I know him; because
30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.	30 I am from him, and he sent me. They sought therefore to take him: and no man laid his hand on him, because his hour was
31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?	31 not yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs

Christ shall come (as you look for him), will he do more signs than those which this man hath done?" "more" not merely in number, but in their significance and wonderful power. In fact, they meant to intimate that Jesus had fulfilled all the conditions to be expected of their Messiah.

SUGGESTIVE APPLICATIONS.—1. A mind willing to obey God, is the only mind that can rightly understand God's teaching. 2. In spiritual things, acting leads to wider and better knowledge. 3. The precepts of God's law do not conflict. Yet one of them may take precedence of another. 4. Hasty judgments are usually wrong. 5. The unbelieving may be misled by appearances. 6. They may know much about Christ, yet not know God. 7. The worldly wise may miss the truth, while the unlearned may find it, in spiritual things.

JESUS; THE RULERS AND OFFICERS. 7:32-44.

JERUSALEM. OCTOBER, A. D. 29.

The Pharisees joined with the priestly and Sadducean party and sent officers to arrest Jesus. His answer awakened the sympathy of the people, and the officers hesitated to execute their orders. The people were divided, some regarding him as a great prophet, others as the Messiah, and yet others agreeing with the rulers.

32. The Pharisees heard the people] Read as in the Revised Version, omitting "that." The Pharisees were mingling with the crowds, and heard for themselves these murmurings about Jesus. They were the influential, orthodox party, but the chief priests belonged to the Sadducees, or at least Caiaphas and his family of chief priests were Sadducees. The two Jewish sects united against Jesus, and the result was that officers were sent to arrest him. These events were all crowded into the two or three last days of the feast.

33. a little while I am with you] There is a tone of sorrow and tenderness in these words. Jesus sees in the action of the rulers a sign of the near approach of the fatal hour, when they will take him. The last clause refers to his crucifixion and departure from the world, which he connects with his previous declaration concerning God who had sent him.

34. where I am, ye cannot come] Then they will seek but not find him, for where he is they cannot come. No enemies of Christ, nor unbelievers can enter into the presence of the ever-existent One. The words, "Ye shall seek me," may mean that there will be a limit to God's mercy to the Jewish nation, and also that they will earnestly desire or long for their Messiah, to deliver them, and will not find him. In this sense his words had an

COMMON VERSION.	REVISED VERSION.
32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.	32 than those which this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to
33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.	33 take him. Jesus therefore said, Yet a little while am I with you, and I go unto him that
34 Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.	34 sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come.

awful fulfilment about 40 years later at the siege and destruction of Jerusalem. Even to this day the Jews are in some sense seeking or looking for the Messiah, but cannot find him. A similar idea is found in the lament over Jerusalem: "Your house is left unto you desolate," Matt. 23 : 38.

35. Whither will this man go] They affected to ridicule his speech. They sneered at the mysterious allusion to their inability to find him, or to come where he would go. With contemptuous tones they ask, "Will he go unto the Dispersion among the Greeks, and teach the Greeks?" The phrase is unusual. If a Jew went unto the dispersed, it would be to his own brethren, the Israelites scattered among the nations. But they ask with scorn if this man is going to the dispersed or scattered Greeks to teach the Gentiles or Greeks. Some understand that "dispersion" refers to the Jews scattered in lands beyond Palestine. But the Greek word here is not that rendered "Grecian" or "Hellenist" and which is used to distinguish the Grecian Jew from the Palestinian Jew, but is the word for "Greeks" as in contrast with the "Jew" of any kind. In this lies the keen sarcasm of the question. "They meant to suggest the uttermost treason to the traditions of Israel" says Prof. Reynolds. "What is this word?" What does he mean by this saying? Possibly there was a feeling of uncertainty, a vague sense of some terrible prophecy lingering in their minds, and which is reflected in the repetition of the question in v. 36. They affected to treat his words with contempt, or as silly nonsense, yet were haunted by their strange enigmatic form, and their dark, veiled, and possibly awful meaning.

37. last day, the great day of the feast] The feast of tabernacles lasted seven days. On the 1st, 15th and 23rd of the seventh month of the Jewish sacred year there was a solemn assembly, and "no servile work" was to be done. See Num. 29. The "last day," the "great day" means either the "seventh day," which it would be strictly, or the "eighth day" on which was the solemn assembly. Probably the latter day is meant, as that in time became attached to the feast proper, and was so reckoned in the Talmud, *Mid. Coh.* 118 : 3. Compare 2 Macc. 10 : 6. The "great day" refers to the "solemn" assembly. On this day Jesus stood and "cried," see v. 28, calling in a loud voice, "If any man thirst, let him come unto me and drink." Why this apparently abrupt and loud declaration? It is generally believed that Jesus alluded to a custom of the feast of tabernacles current at the time. At the morning sacrifice during the sacred week, libations of water were poured out in the temple. A priest with a golden pitcher went from the temple to the

Common Version.	Revised Version.
35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?	35 The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion [1] among the Greeks, and teach the Greeks?
36 What *manner* of saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?	36 What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?
37 In the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.	37 Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and

[1] Gr. *of.*

fountain of Siloam, followed by all the people. Filling the golden pitcher at the fountain, the priests bore it through the streets amid the joyful shouts and songs of the multitude, and the sound of cymbals and trumpets. It was a time of such great rejoicing that the Jews used to say of one not at this ceremony, he had not really been at the feast. Reaching the temple the priest lifted the pitcher, pouring out the water by the altar of burnt offering, while the people sang, "Therefore with joy shall ye draw water out of the wells of salvation," Is. 12:3. It is not certain that this libation was continued on the eighth day. If it was not, then this call of Jesus would be the more significant and striking. His invitation is as wide as the thirst of the race. Whoever desires and thirsts for the water of eternal life is urged to come. He is to come to Jesus for the water of life, who will give it freely. Jesus gives a fountain of living water. This is the theme of his discourse to the woman of Samaria, John 4:14.

38. He that believeth on me] The thirst signifies a sense of personal want. This must precede belief on the Saviour. Then comes the sense of spiritual refreshment from believing. This faith shall be a fountain within his affections, pouring forth in abundance to bless others. The phrase "as the Scripture saith" is difficult because the words that follow do not occur in that precise form in any Old Testament passage. But the substance is found in several texts, as Is. 44:3; 55:1; Zech. 14:8; Joel 3:18; and Ezekiel 47. Ryle proposes to read, "shall flow rivers of living water, as the Scripture hath said it should be." But this only transfers, rather than removes the difficulty.

39. this spake he of the Spirit] The evangelist explains to his readers the meaning of Jesus' words. Living a generation after they were spoken, John interpreted them in the light of events which followed. He alludes clearly to the gift of the Holy Spirit upon believers on the day of pentecost and at other times during the apostolic labors, after Jesus was glorified, that is, after his resurrection and ascension.

40. Of a truth this is the Prophet] or, "This is of a truth the prophet." There were many thoughtful, candid minds among the people who had been sincerely seeking for the truth in regard to Jesus. His teaching at the feast, ending with the invitation of vs. 37, 38, brought them to a decision. This is the prophet—the prophet Moses had said would come, Deut. 18:15. Others went further and definitely declared Jesus to be the Messiah. To this others objected: "What, doth the Christ come out of Galilee?" These objectors do not appear to have known that Jesus was born in Bethlehem. Or, if they

COMMON VERSION.	REVISED VERSION.
38 He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.	38 drink. He that believeth on me, as the scripture hath said, [1] from within him shall
39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)	39 flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: [2] for the Spirit was not yet *given;* because Jesus was not
40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.	40 yet glorified. *Some* of the multitude therefore, when they heard these words, said,

[1] Gr. *out of his belly.* [2] Some ancient authorities read *for the Holy Spirit was not yet given.*

knew it, they regarded him as residing in Galilee, while they rightly understood the Scripture, that Christ was to come of Bethlehem, the village where David was. See Micah 5 : 2, 3; Isa. 11 : 1; Matt. 2 : 5, 6. The evangelist simply reports the divided views, without pointing out their mistakes. To infer that John was ignorant of the birthplace of Jesus, because he does not stop to correct the wrong views of some of this multitude, is the wildest conjecture.

43. a division . . because of him] Jesus did not bring peace but division, Luke 12 : 51. This has been true for eighteen centuries, and will be true while the world stands. Says Ryle, "Grace and nature never will agree any more than oil and water, acid and alkali. A state of entire quiet . . may even be a symptom of spiritual disease and death."

44. some . . would have taken him] There were some in the crowd so hostile and angry, that they would have arrested him. They were of the Pharisaic and ruling party: their helpers, servants, and henchmen; the "whippers-in" for political and party leaders. Yet "no man laid hands on him," a restraint quite remarkable, which the writer does not explain. But it is explained by other evangelists; "they feared the people," Luke 22 : 2; "Not on the feast *day*, lest there be an uproar of the people," Mark 14 : 2; Matt. 26 : 5.

SUGGESTIVE APPLICATIONS.—1. God's servants are protected until their work is done. 2. Christ suffers long, but will finally withdraw himself from the persistent unbeliever. 3. Jesus is at great pains to make himself and his grace known to men. 4. He speaks of himself: we are to speak of him. 5. There are divided views about Christ: will your belief save you? 6. He offers the living water; the outpouring of the Holy Spirit. 7. The central test of your religion is your relation to Christ.

PHARISEES, OFFICERS AND NICODEMUS. 7 : 45–52.

JERUSALEM. OCTOBER, A. D. 29.

The bitterness of the Pharisees now breaks out against the officers, who are charged with a taint of this Galilæan teacher's heresy. Nicodemus attempts to defend Jesus against the irregular and unlawful measures of the Pharisees, but is sharply rebuked by them. This scene must have taken place in the assembly room of the Sanhedrin or in some of the officials' rooms in the temple.

45. Why did ye not bring him?] The officers of v. 32 returned with

COMMON VERSION.	REVISED VERSION.
41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?	41 This is of a truth the prophet. Others said, This is the Christ. But some said, What,
42 Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?	42 doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethle-
43 So there was a division among the people because of him.	43 hem, the village where David was? So there arose a division in the multitude be-
44 And some of them would have taken him; but no man laid hands on him.	44 cause of him. And some of them would have taken him; but no man laid hands on him.
45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?	45 The officers therefore came to the chief priests and Pharisees; and they said unto

their orders not executed. They neither served the warrant, as we would say, nor brought the offender. The "chief priests" were Annas and his family, five of whom, at different periods were high priests. In counsel with them were the Pharisees, so that the two great Jewish sects, Sadducees and Pharisees are represented. Doubtless there was a hasty informal session of the Sanhedrin, the members of that body belonging to both sects. The question "Why did ye not bring him?" reads like an official one from the court (v. 32) that had sent out the officers. The officers had been foiled, and baffled, partly by the wonderful address of Jesus and partly by the swaying enthusiasm of the crowd.

46. Never man spake like this man] Or, "Never man so spake," as in the Revised Version, is closer to the Greek, though the Common Version is more perspicuous English. This answer shows that the officers were profoundly impressed with the power and peculiar eloquence and truthfulness of the words of Jesus. Their exclamation is likewise one of amazement. They had been awed, and stunned by something unexpected; and this was their excuse for failing to bring the man they were sent to arrest.

47. The Pharisees . . answered] Mark that the leaders here are Pharisees, not the Sadducees of whom were the chief priests. They aspired to be the leaders and guardians of the orthodox doctrines. They were proud of their position and angry at those who differed from them. Those who have right views of religion, do not further those views by persecuting others, or getting angry at them. The Pharisees assumed that they were orthodox and right, yet we see now that they were wrong. Their words were fierce. "Are ye deceived," led astray? "Ye, who are set to obey orders. Have you proved treacherous; been corrupted, bribed, or filled with weakness, folly and delusions?" They elsewhere spoke of Jesus "as this deceiver," Matt. 27 : 63.

48. the rulers believed] They asked the first of these questions hastily. They are soon stung by the revelation of one ruler, who is ready to speak a word for Jesus. Perhaps they had a suspicion of the opposition of Nicodemus to their act, or that some rulers, not of their party, were favoring Jesus. They add "or any of the Pharisees?" They expected a decided negative answer. Yet in their hot haste they scarcely waited for an answer, until they had pronounced the well-understood anathema or curse upon the multitude. It cannot, however, be taken as a formal ecclesiastical excommunication, but only an expression of the bitter contempt and spite these Pharisees had toward those of the multitude who favored Jesus. They are an ignorant rabble; but we are the interpreters of the law: this is the proud, pompous spirit of their speech.

COMMON VERSION.	REVISED VERSION.
46 The officers answered, Never man spake like this man.	46 them, Why did ye not bring him? The officers answered, Never man so spake.
47 Then answered them the Pharisees, Are ye also deceived?	47 The Pharisees therefore answered them,
48 Have any of the rulers or of the Pharisees believed on him?	48 Are ye also led astray? Hath any of the rulers believed on him, or of the Pharisees?
49 But this people who knoweth not the law are cursed.	49 But this multitude who knoweth not the

50, 51. Nicodemus saith . . Doth our law judge] Here is another unexpected rebuff. Nicodemus, who is identified as the one that came to Jesus by night, John 3 : 1–10, and also "being one of them," that is, he was a ruler with them. He was a teacher; he expounded the law, and therefore they could not say that he did not know the law. He pointed them to the first principle of their law. It does not condemn a man without giving that man a personal hearing, an examination, and a chance to explain his conduct, or defend it. The law must know specifically what the man does; his crime or misdeed must be distinctly stated, and the precise part of the law that has been violated should be named. Compare Ex. 23 : 1; Deut. 1 : 16, 17, with Deut. 18 : 19–22, and 19 : 15–21. They had condemned Jesus in advance of a hearing.

52. They answered. . Art thou also of Galilee?] This was a coarse bluster. And the last point, their appeal to Scripture, was inaccurate. By sneeringly asking Nicodemus "Art thou also of Galilee?" they meant to touch his pride. Were they to count him as an ignorant, provincial country gawky from Galilee?

out of Galilee ariseth no prophet] They did not mean that the great prophet cometh not from Galilee. They asserted that no prophet came from Galilee. The present tense is used to signify the state or condition of that region. It was not one from which prophets sprang. They directed Nicodemus to examine the records, and affirmed that history, past and present, would sustain this assertion. But that is doubtful. They rather overstated the case. Even if Hosea of Samaria, and Nahum, supposed by some to be of Elkosh, a town of Galilee, and Elisha of Abel-meholah be put aside as doubtful, we have Elijah of Thisbe, who was at least from that provincial region, and Jonah of Gath-hepher of Galilee, 2 Kings 14 : 25. Later the great apostles and prophets of the New Testament era came from Galilee, and even the wisdom of the Talmud was crystallized and written by renowned Jewish teachers of Tiberias in Galilee. The Pharisees in their rage, took up the fact that prophets generally came from Judæa and stretched it, for their purpose, into the statement that no prophet came out of Galilee. The spirit of these Pharisees possesses many people now. The question with them at bottom is not, Is religion true? Is it right to serve God, to be a thorough Christian? But are the rulers, the great men, the scientific, the leaders in high society very religious? The other phase of it is shown in the positivist in philosophy, who says, There is no truth outside of my creed; there is no righteousness "out of our church."

SUGGESTIVE APPLICATIONS.—1. The power of Jesus and of his teaching

COMMON VERSION.	REVISED VERSION.
50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)	50 law are accursed. Nicodemus saith unto them (he that came to him before, being
51 Doth our law judge *any* man, before it hear him, and know what he doeth?	51 one of them), Doth our law judge a man, except it first hear from himself and know
52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.	52 what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and [1]see that out of Galilee ariseth no prophet.

[1] Or, *see: for out of Galilee, &c.*

upon the hearts and consciences of men is inexplicable to the worldly. 2. The religious Pharisee of every age regards Jesus as a deceiver, a fanatic. 3. There is no bitterness like that of a religious party. 4. The Mosaic law would not condemn a man before it granted him a hearing: this is true of all righteous human law. 5. Godly men, and great Christian teachers may arise from the most unexpected quarters. We are not to put down a good person, because of an humble origin.

THE WOMAN TAKEN IN ADULTERY. 7:53 to 8:11.

JERUSALEM.

This passage has given rise to one of the most perplexing questions relating to the text of the Gospels. It is wanting in nearly all the older Uncial copies of this Gospel, in several ancient versions, and it is not noticed by some of the earliest critical fathers of the church. It seems to break the connection of the narrative, which naturally passes directly from 7:52 to 8:12. A few MSS. which contain this section put it in other places in the Gospels, as after John 7:36, or at the close of this Gospel, or after Luke 21. On the other hand it is found in the present position in most of the later Uncials, and in at least 300 cursive manuscripts, in the Old Latin, the Vulgate, Jerusalem Syriac, and Ethiopic versions; and is accepted by Augustine, Jerome, Ambrose and Apostolical Constitutions. Some modern critical scholars have regarded it as a genuine part of John's Gospel. It must be conceded, however, that a majority of competent scholars of all schools, do not regard it as an original portion of the Gospel, or that it was written by John. Yet most of them agree that it is true history, and bears the marks of apostolic origin. It is therefore retained (but in brackets by the English revisers) as an authentic fact, though not originally a part of this Gospel.

7:53. every man unto his own house] Surely there is nothing unnatural in these words applied either to the company of the Pharisees, chief priests, and officers, or to the multitude. The most obvious application of them in the connection in which they now stand is to those who were questioning the officers, and censuring them for not arresting Jesus. The unexpected question of Nicodemus, one of their number, tended to throw them into confusion, and they would be likely to break up, as stated in v. 53.

8:1. but Jesus went] The close connection in the Greek of 7:53 with 8:1 is shown in the Revised Version by "but;" they went every man unto his own house: except Jesus, who "went unto the mount of Olives." The expression, "mount of Olives," is common in other Gospels, but not in John. Some regard this as strong evidence that John did not write this passage. But John does not refer to the journeys of Jesus to and from Jesusalem during passion week. He once mentions that Jesus crossed the brook Kedron.

COMMON VERSION.	REVISED VERSION.
53 And every man went unto his own house. CHAP. VIII.—Jesus went unto the mount of Olives.	53 [1][And they went every man unto his own 8 house: but Jesus went unto the mount of

[1] Most of the ancient authorities omit John vii. 53—viii. 11. Those which contain it vary much from each other

The argument is therefore weak, since that Jesus went unto the Mount of Olives, agrees with the other Gospels.

2. came again into the temple] This is noteworthy because of the sharp encounter with the rulers, and the plot to arrest Jesus, which John has recorded in 7:45 ff. He returned early to the temple; all the people, the common people, gathered about him, and he sat down and taught them. This is a concise, plain, and forcible description, free from affectation and art, and of the same general character as the other portions of Gospel history. The linguistic is one of the strong internal evidences urged to prove that this section was not written by John. Meyer, for example, says that "in the use of words" it "displays the synoptic stamp." To support this assertion he notices that John uses *πρωΐ* for "early" instead of *ὄρθρου* as here used and in Luke 24:1. But *πρωΐ* for "early" is not peculiar to John. In fact he uses it only once, and *πρωΐα* only twice, while Mark uses the former 6 times and Matthew uses the two forms 4 times. On the other hand *ὄρθρου alone* is not found in the synoptics, and only once at all (Luke 24:1), where it is qualified by *βαθέος*. Moreover *καθίσας*, "sat down," which is also urged as showing a synoptic stamp to this text, though more common in the synoptics than those cited above also occurs in John 5 times elsewhere. It is further said that John uses *ὁ ὄχλος* and *οἱ ὄχλοι* for "people" or "multitude" instead of *ὁ λαός* as here. But again *ὁ ὄχλος* is not peculiar to John, as it occurs more than twice as many times in Matthew and Luke as in John, and nearly twice as many in the short Gospel of Mark as in John. Nor is *λαός* found only here in John's Gospel, but twice elsewhere,—11:50 and 18:14,—and it occurs 8 times in the Revelation of John. These linguistic expressions usually cited to support the synoptic stamp of this passage, or to prove its non-Johannine character are therefore of little value, except perhaps to illustrate the general weakness of an argument based on such grounds.

3. scribes and Pharisees] In 7:45 the phrase is "chief priests and Pharisees;" but "scribes" are not elsewhere named in Johannine writings, though found in other Gospels. They break in upon the teaching of Jesus, bringing a woman taken in adultery. The scene is briefly and graphically described. It is natural to suppose that the guilty woman was brought to these Jewish rulers, as a step towards trial. They suddenly conceived the idea of bringing the case to Jesus for judgment, thinking that it might afford them a fresh accusation against him. They therefore pulled the woman along with them, and made her stand in the midst of the crowd before Jesus. Then they state their question.

4. taken . . in the very act] The sin was great, and there could be

COMMON VERSION.	REVISED VERSION.
2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.	2 Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and
3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,	3 taught them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say
4 They say unto him, Master, this woman was taken in adultery, in the very act.	4 unto him, [1] Master, this woman hath been

[1] Or, *Teacher*

no question about the fact; as she was taken in the act, it could not be denied, and further proof was not needed; so they represented.

5. Moses commanded . . what sayest thou?] They remind him of the Mosaic law, "to stone such." This was when a betrothed virgin or a married woman committed the sin, Deut. 22:23, 24; Lev. 20:10. But in those cases both the adulterer and adulteress were to be put to death. Here only the woman was arrested: nothing is said of the man. Jesus had shown them new interpretations of the law; what had he to say in this case?

6. This they said tempting [trying] him] They wanted to find new grounds for accusing him. If he said the woman should not be stoned, then they could have denounced him to the people as one who favored impurity and the breaking of the Mosaic law. If he approved the stoning, then they might accuse him before the Roman authorities as one who assumed the authority to put criminals to death, a right reserved to Roman rulers alone at that time. Or, if he favored stoning, they may have determined to stone her at once, thus raising a mob, which would cause the Roman officers to arrest Jesus as the instigator and leader.

wrote on the ground] The meaning of this act of Jesus has been variously understood. It is useless to conjecture *what* he wrote. His act might be understood as a sign that he was not considering their question, but was intent upon thoughts of his own. It also may have indicated his aversion to their effort to entrap him. His second writing on the ground allowed the accusers to slink away self-condemned. "As though he heard them not" of the Common Version is a comment by the translators of that version; they have no equivalent words in the Greek.

7. when they continued] They pressed him for an answer. He rises up from his stooping posture, as one absent in thought slowly comes to a consciousness of things near at hand.

He that is without sin . . first cast a stone] "Without sin" means without any sin, and is not to be restricted to the particular sin of adultery. It might safely apply to the sin of unchastity in thought, as elsewhere that law is stated by our Lord, Matt. 5:28. The first among the woman's accusers to cast a stone upon her, should be the one who was sinless. Any others would condemn themselves, by the same judgment with which they condemned the woman. The point of this decree was to show the rulers that freedom from the outward act, did not necessarily imply freedom from guilt of inward

COMMON VERSION.	REVISED VERSION.
5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?	5 taken in adultery, in the very act. Now in the law Moses commandeth us to stone
6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*	6 such: what then sayest thou of her? And this they said, trying him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote on
7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.	7 the ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among
8 And again he stooped down, and wrote on the ground	8 you, let him first cast a stone at her. And again he stooped down, and with his finger

sin or even impurity. Then it would suggest to the culprit that her sin did not utterly bar her against the hope of pardon, and a return to a life of chastity. Having said this he again returned to writing on the ground.

9. went out one by one] The words, "being convicted by their own conscience" are not in the Revised Version. Most scholars regard them as a comment not found in the best Greek text, although they undoubtedly give a true explanation of the act of the accusers. It is not intended to describe the order of their going, as if it was according to their rank. "From the eldest, unto the last" describes how those next to Jesus and leading in the accusation went out first, and all followed, until the last one went, leaving no one but Jesus with the woman. She remained standing in the midst, that is, of the court, or where the crowd had been. Augustine says: "Two were left, misery and pity."

10. Woman, where are they?] As if renewing his attention, he rises up as before, and asks the woman where her accusers are. Getting no reply, he adds, "Did no man condemn thee?" This may refer not merely to what had just passed, but to some trial and condemnation by the rulers, before she had been brought before Jesus. For the Greek word usually has a judicial sense in the New Testament.

11. Neither do I condemn thee] Jesus did not ask the woman whether she was guilty or not, but only "Did no one condemn thee?" That could be answered, and would give a further gleam of hope. His sentence, full of wisdom and of pity, cannot be taken as an assurance of forgiveness. It is a declaration that he will not condemn: he is not come to judge, to condemn, but to seek and to save the lost. He impliedly condemns the sin, but not the sinner.

go and sin no more] or, "Go, from henceforth [literally "now"] sin no more." A similar charge was given to the impotent man in the temple. See John 5:14. Mark it is not said "Thy faith hath saved thee, Go in peace," Luke 7:50, spoken to another sinful woman, and also to the woman with an issue of blood, Luke 8:48. The narrative ends abruptly. Whether the woman repented and was saved; whether the rulers again arrested her for trial, or what became of her, we are not told. This inimitable story has been read for ages in the church, as a striking illustration of the wisdom and mercy of Jesus, of his power to deal with sins of malice and of impurity, with a delicacy, dignity and profound depth of spiritual feeling that only a divine teacher would possess.

COMMON VERSION.	REVISED VERSION.
9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.	9 wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman, where
10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?	10 she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? And
11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.	11 she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.]

Suggestive Applications.—1. The mere professor of religion is apt to be most zealous in condemning sin in others. 2. Zeal for a party sometimes leads to acts that are quite contrary to the spirit of true religion. 3. The wicked are often convicted by an appeal to conscience. 4. God may condemn sin, yet spare the sinner. 5. True repentance includes a forsaking of sin.

Jesus, the Light of the World. 8 : 12–30.

Jerusalem. October, A. D. 29.

This section is usually regarded by critical writers as following that ending with 7 : 52. Some suppose that the feast of tabernacles closed with a brilliant illumination of the temple courts, and that this suggested the discourse of Jesus on the true light. In that case it must have been spoken on the last day of the feast, and following all the teaching and events narrated in Chap. 7 : 37-52. But the Greek *πάλιν οὖν* is opposed to this, as Meyer observes, and so are the statements in v. 20. The whole context implies another occasion, following the last day of the feast.

12. I am the light of the world] John delights in *φῶς* "light" to illustrate spiritual truth. He uses it 32 times: it occurs only 37 times elsewhere in the New Testament. That this thought was suggested or linked with the illumination of the temple at the feast of tabernacles is possible, as it is probable but by no means certain that this illumination was continued through the feast to the last day. It was a custom to light up the temple in the court of the women by the golden candelabra on the *first* day. The thought of Jesus, however, goes much deeper than this symbol would imply. He is the light of the world, because he is the source of its life. John must have been impressed with the central thought of this discourse when he wrote the sublime sentences at the opening of his Gospel: "In him was life; and the life was the light of men," 1 : 4. Mark how broad are the words of Jesus. He does not say "the light of the saints," but "the light of the world." Wherever Jesus goes through this world of sin and moral darkness, there is a sure illumining all around him. Thus it must be, that whoever followeth Jesus, "shall not walk in the darkness, but shall have the light of life." This is a striking characteristic of this kind of light. It brings life. While it is true in a lower sense that light generally is needful to life (though there are forms of physical life in total darkness, as fish live in the depths of the darkness of the Mammoth Cave), this light gives true life, that life which is from above. Heathen lands, where Christ is not known, are in darkness; dark regions without the light. There is no light there to get into, for there is no Christ there to shed light. Sin and death, darkness impenetrable reigns, and will reign until Christ is preached, and his Spirit illumines those lands. The world of humanity is in hopeless, endless night, without the light of Jesus.

Common Version.	Revised Version.
12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.	12 Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the dark-

13. thy record [witness] is not true] "Witness" is better than "record." What is the bearing of this assertion upon the claim of Jesus that he was the light of the world? The Pharisees perceived the broad nature of the claim, and recalling perhaps his own words, at an earlier period, John 5:31, they confront him with his own reasoning. Such an exalted claim as you make, should be attested by stronger witness than simply yourself. Your witness is "not true," that is, not trustworthy, not valid, or convincing. You admit the maxim that more than a single witness is needful to establish any fact. We must therefore deny your extraordinary claim.

14. for I know whence I came] Jesus maintains his right to testify in his own case, and on his own behalf; a right widely admitted now in legal courts. His "record," or more accurately, "his witness" or testimony of himself is trustworthy in itself, for it is supported by facts. Furthermore he goes on to say that his witness is supported also by the witness of the Father. And the testimony of two persons the law decrees to be true, or trustworthy. A witness very ignorant might be distrusted; but one known to possess fulness of knowledge upon all branches of the subject on which his testimony was given, would be received. It was this definite knowledge of his own origin, work, destiny, and the host of heavenly witnesses that he had, that gave his testimony weight. On the other hand, *their* utter ignorance of him and all these important facts concerning him, made them incompetent to sit as jurors in the case.

15. Ye judge after the flesh] He takes exception to their fitness to judge him, as an accused person objects to an ignorant or a prejudiced man sitting as juror to try him. Your entire principle and methods of judgment are false, not spiritual. You apply wrong tests; you look at my outward appearance, my humanity only. You do not look into my spiritual nature, mission and work. You condemn me without inquiring fairly into my character as sent from the Father. I condemn no man; that is, I am rather come to save. See John 5:45. This is my great mission to earth. But he follows this with a remarkable qualification, as if his thought suddenly shot forward to the time when judgment would be executed on those who rejected him.

16. if I judge, my judgment is true] "Even if I judge, my judgment is true." This may mean that if my work brings judgment upon any; if the light, because it was light, condemns the darkness, such condemnation is true, that is, trustworthy or just. You ask how? Because it is not my judgment alone. The Father is with me in this decision. It is in accord with the law

COMMON VERSION.	REVISED VERSION.
13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.	13 ness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is
14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.	14 not true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence
15 Ye judge after the flesh; I judge no man.	15 I come, or whither I go. Ye judge after
16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.	16 the flesh; I judge no man. Yea and if I judge, my judgement is true; for I am not alone, but I and the Father that sent me.

that controls the entire spiritual realm. It has in it the wisdom, justice and goodness of God.

17. in your law . . testimony of two men is true] The words "your law" are not a mark of dissent from their law. Jesus appealed to the law as theirs because they acknowledged it, and claimed it as a peculiar possession. It was an *argumentum ad hominem*, and thus unanswerable. Mark, too, the contrast in the character of the witnesses; the law approved of the testimony of "two men," but Jesus offered that of two divine persons; one of these they should surely believe, for they accepted one as God, and he has sent the other. His mission and work testify for his person and character. His mission had been also attested by signs, and miracles, and by the fact that his life, mission and work in all respects fulfilled the prophecies concerning the Messiah. He reasserted therefore his right to bear testimony in his own behalf, and again declared that the Father also bore unmistakable witness concerning him. Compare 1 John 4:2, 14; 5:9, 10.

19. Where is thy Father?] They do not ask "who?" but "where?" They well knew whom he meant. But they sneeringly ask, "Where is thy Father?" They did not allude to his reputed earthly father, but pretended that this witness had no actual existence. If "thy Father" is to witness for you, where is he? He ought to be here; bring him. This sneer was the only answer they could make, since he had shown them that the testimony he offered in his own behalf was in accord with their law.

Jesus again answers the taunts with great calmness and patience. It is the old story: You do not know me, nor my Father. And to forestall any objection, he adds, if ye knew me, ye would know my Father also. This paradox seemed to them, no doubt more mysterious than his other sayings. Yet it is but another form of the truth stated in the last clause of v. 14. You think you know me: you see me in human form, but the human form is not really me, so you do not know me, me in my true character as one with the Father. My ministry has brought you no light, yet "I am the light of the world." The light is here, but you, spiritually blind, do not perceive the light nor know me.

20. in the treasury] In the court of the women at the temple in Jerusalem, there were 13 chests, with trumpet-shaped openings for receiving alms. This was one of the most public places in the temple. Whether this treasury was near the room *Gazith* in which the Sanhedrin met, is quite uncertain, as Edersheim has shown. Again the writer explains to his non-

COMMON VERSION.	REVISED VERSION.
17 It is also written in your law, that the testimony of two men is true.	17 Yea and in your law it is written, that the
18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.	18 witness of two men is true. I am he that beareth witness of myself, and the Father
19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.	19 that sent me beareth witness of me. They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye
20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.	20 would know my Father also. These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

Jewish readers why Jesus was not arrested by the rulers; not because they were overawed, but "his hour was not yet come." His work was not done; his teaching and witness not perfected. See Chap. 7:30.

21. die in your sin] This marks a new discourse. It may have been on the same day and at the same place as the former, although the definite note in v. 20 of the place where the former was given, would lead the reader to infer that what followed was at least upon another occasion, if not at some other place in the temple or in Jerusalem. The "therefore" marks that his further teaching followed, since the Jews did not lay hands on him. Because of this, he said to them "I go away:" the force of the Greek being, "I go away voluntarily, of my own will," a hint that they would not force him away until he willingly yielded himself up to them. You will then seek for me to deliver you from calamities, from the Roman oppression, but you will die in your sin. There is without doubt here a fulness of meaning in these words, which his hearers did not understand. The double destruction coming upon many of them in the terrible sufferings and death attending the destruction of Jerusalem 40 years later, and the spiritual death of those who would not believe were wrapped in the significant words. In proof that they had a deeper meaning than the fall of Jerusalem, notice the added words: "Whither I go, ye cannot come." Yet he said to the penitent thief on the cross, "To-day shalt thou be with me in paradise," Luke 23:43. The words cannot then be narrowed, as Meyer and others would limit them, to the condition of the Jews up to death, but includes what they would not be able to do after death, that is, come where the risen Christ would go.

22. Will he kill himself?] This they may have asked in mockery. But it shows that they had a hint of the meaning in his last words. As if they had said, "Certainly if you intend to descend to hades, we will not follow you there." According to Josephus, the Jews held that a special punishment in hades awaited those who killed themselves, Wars, 3:8; 5.

23. Ye are from beneath] Jesus took no special notice of their sneer, but replied with apparent sorrow, Ye are of the low and baser nature. The words cannot be strained to mean, Ye are from hell or hades (Godet), for while κάτω has this force sometimes in classic Greek, the next clause, "Ye are of this world" excludes that meaning here. But the thoroughly worldly in this life, are drifting to the lower world, and must land there, unless they are born anew. This is the wide contrast between the two lives, the worldly and Christian; one is from beneath, the other from above. Nothing can

COMMON VERSION.	REVISED VERSION.
21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.	21 He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come.
22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.	22 The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come?
23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.	23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.
24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.	24 I said therefore unto you, that ye shall die in your sins: for except ye believe that I am

prevent death by sin, except belief on Christ, the "I am" of the Old and of the New Testament. The Messiah, the Lamb of God would take away sin, and thus remove that death of the higher nature caused by sin, and would grant a new heavenly life, lifting man from his worldly low nature again into the image of God.

25. Who art thou?] By this question they illustrated the truth of what Jesus had just said: Ye neither know me nor my Father, v. 19.

Even . . that I said] This is one of the most perplexing clauses in the Gospel and has been variously rendered: (1) "Even that which I have also spoken unto you from the beginning," Revised Version. So hold substantially Chrysostom, Calvin and Lightfoot, and it agrees with the Septuagint in Gen. 43:18, 20. (2) "Altogether that which I also speak unto you," Margin of American Revised Version; or, (3) "How is it that I even speak to you at all?" Margin of English Revised Version. Literally the Greek order is, (4) "The beginning that which also I say to you." Some as Augustine and Wordsworth have said it meant, (5) "I am the beginning, etc." But this is opposed to the usual grammatical form; *τὴν ἀρχήν* "the beginning," to give this sense should be in the nominative form, instead of the accusative as it now is. Others treat it as an exclamation, as the marginal reading of the English revisers just cited. It is perhaps better taken adverbially, as signifying the time: (1) "Even that which I am saying to you from the beginning;" or as assigning the total of his teaching on the subject, (2) "Altogether that which I also speak unto you." The meaning of the passage has been discussed sharply since the days of Augustine. Of the several interpretations the first seems on the whole the best. Dwight (in Godet) hesitatingly decides for the second explanation, and Westcott prefers the third explanation.

26. many things to say] Meyer observes on this verse: After the question in v. 25, we must imagine a reproving clause. The paraphrase: "I have very much to speak concerning you, and especially to blame: but I refrain therefrom, and restrict myself to my immediate task, which is to utter forth to the world that which I have heard from God the True, who has sent me." But this supposed restraint is hardly consistent with the appeal to the Father as true, nor with the severe words which follow. See vs. 41-44. Jesus reverts to the charges of v. 24 and reminds them of the many more he had to speak. They were spoken as we shall soon see. Compare also for the most fearful condemnation, Matt. 23. The will of the Father Jesus declares, and he knows that will, since he has heard the Father.

Common Version.	Revised Version.
25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.	25 *he*, ye shall die in your sins. They said therefore unto him, Who art thou? Jesus said unto them, [1] Even that which I have also spoken unto you from the beginning.
26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.	26 I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from
27 They understood not that he spake to them of the Father.	27 him, these speak I unto the world. They perceived not that he spake to them of the

[1] Or, *Altogether that which I also speak unto you*

28. then shall ye know] This company may not have been the same as heard the words in vs. 12–19. Hence they did not understand the words, "he that sent me" as referring to the Father. Christ's thoughts take on a sad, meditative tone, and he refers to his crucifixion. "When ye have lifted up the Son of man, then shall ye know that I am he," etc. Some of the Jews were convinced, like the centurion, by the wonderful manner of his death, that he was the Messiah. But the words do not necessarily imply full belief on him, only an acceptance of the historical fact that he was a great teacher and prophet sent from God. Yet on the day of pentecost many did believe on him. Alford holds to this double sense in the prediction, as does Godet. Jesus again points them to the Father as his authority for his doings and sayings.

29. he that sent me is with me] This phrase, simple enough on the surface, is very far-reaching as one tries to follow the thought. He must mean: (1) that there is absolute harmony between him and the Father; (2) that therefore, they are one in spirit, and from these, does it not follow (3) that the Father was personally present with the Son? For in this mission to earth he adds, "he hath not left me alone." It is very difficult to restrict these words to a mere support or influence, or divine afflatus. Compare similar words in John 17:21, "Even as thou, Father, art in me, and I in thee," Revised Version. From this indwelling and unity comes the natural conclusion, "for (or 'hence') I do always the things that are pleasing to him," Revised Version.

30. many believed on him] Mark carefully the reading "believed on him" in this verse, and "believed him" in v. 31 of the Revised Version, an important difference which the Common Version misses. The former "believed on him" because they had first "believed him." Some went no further than merely to credit his words; an intellectual reception of what he said, but which brought no faith, no new life, heart, or true repentance. The difference between the two classes is as wide as between earth and heaven.

SUGGESTIVE APPLICATIONS.—1. All true moral and spiritual light in the world comes from Christ. 2. All who truly follow him shall walk in light. 3. Those who reject him, will never see God. 4. Ignorance of Christ, means ignorance of God and of all true religion. 5. None find Christ but those who seek him in the way he has pointed out. 6. Seeking Christ in one's own way, may end in dying in sin. 7. We must believe Christ's sayings, and also believe on him to be saved. 8. Notice the wide difference between those who

COMMON VERSION.	REVISED VERSION.
28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.	28 Father. Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that [1] I am *he*, and *that* I do nothing of myself, but as the Father taught me,
29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.	29 I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to
30 As he spake these words, many believed on him.	30 him. As he spake these things, many believed on him.

[1] Or, *I am* he: *and I do*

hear Christ, and those who believe on him. 9. Nothing seems to anger evil men more than to be told that they cannot go where Christ is.

Jesus' Rebuke of Abraham's Children. 8:31–47.

Jerusalem. October, A. D. 29.

This marks the beginning of a new discourse made apparently to a different company. This class believed what he had said, and were ready to accept the great national teacher and temporal deliverer. To them he was Messiah, a temporal leader for the Jews only. They appear to have been a party of prominent Jews, whether rulers and priests is uncertain (see, however, John 12:42), that were drawn to Jesus from patriotic and national reasons. They had been in the company of his opposers, but now separated from them, yet did not come so far as those who "believed on him." They were between the two; they were willing to follow him as a worldly ruler. Will they become his spiritual disciples? Nay, they are rocky ground hearers. Their pride of ancestry as Abraham's children makes them stumble, and turn back from Jesus.

31. to those Jews who had believed him] Notice "had believed him" and "believed on him," Revised Version of v. 30, marking two distinct classes. Those in v. 30 were spiritual believers, true disciples. Those in v. 31 were full of their national views of a Messiah, a temporal deliverer, and civil leader. Jesus would draw them on, and yet must teach and test them: "If ye abide in my word." Westcott places the emphasis on "Ye," as contrasting them with the unbelieving party from which they had temporarily come out. Others would place the emphasis on "abide," as indicating the superficial character of their belief, and the deeper truth that they had not really come to the point of having the indwelling word, or of coming within the spirit of his word. In fact, the context favors both meanings as included in the test applied.

32. know the truth . . free] Two things would follow the entrance and dwelling of his word in the intellect and heart. They would become inwardly conscious of the truth; that truth would make them spiritually free. There is a wide difference between believing that Jesus speaks the truth and believing on him. We may believe Socrates, Aristotle or Seneca in the former sense, but we do not believe in nor on them. This belief of historic facts or truths, will not give relief from a sense of bondage to sin. Faith, to be a saving faith, must go beyond belief in an historic person and facts, even in respect to Jesus. Some Jews and some modern Christians believe Jesus to be an historic person, and accept all his reported sayings that please their moral consciousness, but brush aside all the rest as irrational. They are "half-way"

Common Version.	Revised Version.
31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;	31 Jesus therefore said to those Jews who had believed him, If ye abide in my word,
32 And ye shall know the truth, and the truth shall make you free.	32 *then* are ye truly my disciples; and ye shall know the truth, and the truth shall make

disciples; they prescribe the terms which they think are proper for salvation, but are not in a saved state. They do not "abide" in Christ's word.

33. We . . Abraham's seed . . never in bondage] Their pride of race and nation was touched. This was strange talk they thought to a chosen race. They were heirs to all the world. But the next clause has caused much discussion. As a nation they could not say they had "never yet been in bondage to any man." They could not forget nor ignore the bondage of Egypt, nor in spite of their law of freedom, Lev. 25, could they overlook the captivity to Assyria, Babylon, and Syria. The national pride was even then smarting under the weight of Roman oppression. Their assertion in either of those meanings must be counted a bold falsehood, born of racial pride and sudden anger. But it is more probable they had reference to their personal state. They were not personally slaves, nor bondservants to the Romans. They had personal freedom and even many national and civil liberties were continued to them under the Roman rule. They had not been reduced to abject slavery. In this modified and personal sense, their declaration as to civil liberty was in the main true. They did not need to be made free, therefore, as they looked at it.

34. committeth sin is the bondservant] Jesus took up their word "bondage," or "enslaved," and put the spiritual meaning plainly into his explanation. "Every one that committeth [is doing] sin is the bondservant [slave] of sin." The Greek indicates that this slave of sin is the one who is doing sin continuously; is living in sin; not one who is betrayed into a single act of sin, while his life is a struggle against sinning, and for the most part a life of faith. Those who give themselves up to worldliness and sin, they are its slaves.

35. abideth not . . the son abideth] These Jews claimed to be Abraham's seed, by which they claimed to be free, and also meant that this made them children, chosen of God; heirs of God's blessings. But Jesus would point out their sin and mistake. The slave of sin could not be the child of God. They might be for a time attached to the "household," but they cannot be sure of always dwelling in the home with the rights and blessings of sons. They are only temporary and external members of the house as were all slaves in those times. If they were to come into the position of sonship, they would abide in the home ever, as a son did. The son here does not properly refer to Christ, but to any one bearing the relation of son in any home.

36. If . . the Son make you free] Rom. 8:2 is a good comment on

COMMON VERSION.	REVISED VERSION.
33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?	33 you free. They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest
34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.	34 thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bond-
35 And the servant abideth not in the house for ever: *but* the Son abideth ever.	35 servant of sin. And the bondservant abideth not in the house for ever: the son abideth
36 If the Son therefore shall make you free, ye shall be free indeed.	36 for ever. If therefore the Son shall make

this verse; "the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." You will be "free indeed," really, and thoroughly, and not formally, or partially, if the Son makes you free. You think you are free, but it is only a seeming freedom; in fact, you are in one of the worst of bondages.

37. know that ye are Abraham's seed] He first answers them by a simile of the home-slave, now he speaks plainly. There is a pathos in his recognition of them. I am sadly conscious that you are Abraham's seed. As such you would be expected to become my firmest, truest disciples and friends; but alas, your pride is wounded; your anger has been aroused; you seek to kill me, you drift back to the party of my enemies from which you lately separated, because my word "hath not free course in you." The Revised Reading gives the thought of the Greek *χωρεῖ* more accurately than the Common Version. His word had found place in them, see v. 31, but it had not made any headway, or progress: it was rather choked by their pride. The parable of the sower illustrates this kind of reception of the word. Their hesitation, and opposition to his teaching, and their unwillingness to accept its fulness in their hearts, put them on the side of his foes still, and not with his friends. Those who will take him only as an historical and good teacher, not as a Saviour from sin, kill him in the house of his friends.

38. I have seen . . ye] Omit the "my" and "your" before Father in this verse as there are no words here in the Greek for them. Literally read: "What I have seen from the Father, I speak; and you also what you have heard from the Father, do." The ordinary English renderings seem to read into this verse what is found only in v. 41. This is a possible meaning of the passage, but scarcely probable. In this case, it must refer to their present intent to kill him, v. 37, but to this Meyer objects, although he takes "do" as a present indicative. The usual method of Jesus was to instruct and win those who showed any disposition, however imperfect and low, to receive instructions. Reading the verse as rendered above, it becomes a final, earnest appeal to these half-way followers to accept the whole truth. In this view, he would intentionally say "*the* Father," instead of "*my* Father." Dr. Moulton well observes, "it is hard to believe that Jesus, so tender in his dealing with even the germs of true faith, has already passed into his severest condemnation of the Jews who had believed him." He speaks of what he had seen of the Father. Now let them do what they have heard of the Father, whether through Moses, the prophets, or himself. The common interpretation strains the text, is harsh, and reads into v. 38 what is not actually found in the narrative until we reach v. 41.

COMMON VERSION.	REVISED VERSION.
37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.	37 you free, ye shall be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word [1] hath not free
38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.	38 course in you. I speak the things which I have seen with [2] *my* Father: and ye also do the things which ye heard from *your*

[1] Or, *hath no place in you* [2] Or, *the Father: do ye also therefore the things which ye heard from the Father.*

39. Abraham is our father] Taking v. 38 as a final appeal to them, and reading ποιεῖτε as imperative; they now fell back on their ancestral rights, and pride, meaning they did the works of Abraham. If the sense, given in the English version be taken, that Jesus already denounced them, and ποιεῖτε be read as an indicative, they meant to deny his insinuation that the devil was their father. The answer seems more satisfactory on the first interpretation. If Jesus intended to deny their rights, as they half suspected, they were determined to assert them: they would not be disinherited. But again, Jesus in fact points out that the rebellious children have disinherited themselves by their evil course. If they were the *true* children of Abraham, as they claimed to be, they would do the works of Abraham. They would have the spirit, and bear the fruit that Abraham did.

40. told you the truth] The truth, instead of winning them, and leading them further into discipleship, had angered them. They wanted a birthright salvation, and would have received Jesus as a national king. They would not go further, they went back; were repelled by the truth, though it was truth from God, and were ready to deliver the messenger up to death. In all this they were wholly unlike Abraham, whom they claimed as their father. Abraham honored and obeyed each word of God, even when that word was a terrible test of his faith.

41. the deeds [works] of your father] Seeing they continue to hedge themselves about with pride of birth, Jesus now contrasts the works of Abraham with their works. If you were the real children of Abraham you would do his works; but your works prove that you are not. You do the works, however, of your real father. To this they angrily retort, "we were not born of fornication." We were not illegitimate children begotten by some stranger in the Abrahamic family. As Abraham's children we have one Father, God, Deut. 32:6; Is. 63:16; Mal. 2:10; not two fathers as you would insinuate, one pretended and the other real; nor one good and the other evil. Or, to take it in the spiritual historical sense, we are not Samaritans, partly of the true Israel, and partly heathen, partly serving Jehovah and yet given over to idolatry. See for the Old Testament idea of Idolatry as fornication, Jer. 2:1–20; 3:1–3; Hos. 1:2; 2:4; Is. 1:21.

42. If God were your Father, ye would love me] Jesus applies

COMMON VERSION.	REVISED VERSION.
39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.	39 father. They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye [1] were Abraham's children, [2] ye
40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.	40 would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this
41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.	41 did not Abraham. Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father,
42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.	42 *even* God. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent

[1] Gr. *are.* [2] Some ancient authorities read *ye do the works of Abraham.*

the same truth in another way to test them. If they were loyal children of God, they would love every one that God loves. More than that they would love every messenger sent from God, especially Jesus the one who came forth out of God. The Greek has a peculiar force, pointing to an origin or procedure from the very essence of God. The coming was not his own separate act only; hence he bore the authority of the Father in his coming. Thus if ye had God for your Father you would love me, and not be seeking to destroy me.

43. Why do ye not understand my speech?] The Greek λαλιὰν "speech" occurs twice in John, here and 4:42, and only twice (?) elsewhere in the New Testament, Matt. 26:73 Mark 14:70 (the latter a disputed text). The word signifies the manner, tone, and general characteristics of what he said, rather than its substance which is indicated by λόγον in the next clause. So Peter's Galilæan accent betrayed him. This question implies, why do you not recognize the spiritual idiom of my speech, and that it partakes of the tone of conversation familiar among the sons of God? In other words, he means that it is heavenly, "Because (or, hence) ye cannot hear my word." The inner substance of my teaching, you cannot, that is, you will not, hear. These truths of salvation by the sacrifice of the Son of God, v. 28, of repentance, grace, spiritual birth, and not by natural birth as Abraham's children, were repulsive to their pride. They would not hear them.

44. Ye are of . . the devil] Literally, "Ye are of the father, the devil, and the desires (cravings) of your father ye will to do." Whether they had wilfully chosen to do the devil's wicked desires and works from the first, or had fallen into his toils, and drifted along satisfied and were now wholly unwilling to be free, the end was the same. They were not bearing good, but evil fruit, proving that whatever they once were, they were now children of the wicked one. He was a man-slayer from the beginning, and "stood (or standeth) not in the truth, because there is no truth in him." The English revisers read "stood," but the American revisers prefer "standeth." The Greek readings vary slightly. If ἑστηκεν be taken as expressing a completed past act, then the English revisers must be followed, and the phrase points to the fall of the angels who kept not their first estate. But then we would have looked for a pluperfect tense, and a reverse order of the clauses. It is more natural to understand that the reference is to the devil's constant character. He was a man-slayer from the beginning of the human race. He standeth not in the truth; his character is that of the deceiver, because there is no truth within him; he is not true himself. In perfect contrast with this,

COMMON VERSION.	REVISED VERSION.
43 Why do ye not understand my speech? *even* because ye cannot hear my word.	43 me. Why do ye not [1] understand my
44 Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.	44 speech? *Even* because ye cannot hear my word. Ye are of *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. [2] When he speaketh a lie, he speaketh of his own: for he is a liar,
45 And because I tell *you* the truth, ye believe me not.	45 and the father thereof. But because I say

[1] Or, *know* [2] Or, *When* one *speaketh a lie, he speaketh of his own: for his father also is a liar.*

Jesus had said God is true, v. 26. The devil is a man-slayer, for he led the human race into sin, and sin is death. The thought goes deeper than a reference to the murder of Abel by Cain, and to others who were murdered by men filled with the spirit of the evil one. All along Jesus has been talking of spiritual things, and these words are rightly understood, when applied to the killing of man's spiritual life.

he is a liar, and the father] Notice the reading in the margin of the Revised Version, which is preferred by Westcott and Moulton. But this makes a difficult construction out of what otherwise is simple. The best supported text reads: "When he speaks a lie, he speaks out of his own (being) because he is a liar, and the father of him," that is, "the liar." So Meyer and others. Or, it may read "father of it," that is, of "a lie." So Weiss holds. Neither construction accords with the best Greek idiom. To escape this difficulty, some accept the rendering in the margin of the Revised Version, which makes the subject of "speak" one of the children of the devil. Then the meaning is: When one speaketh a lie he speaketh of his own, for his father, the devil, also is a liar. But this construction also is too difficult and obscure. Lachmann's reading ὃς ἂν for ὅταν is not well supported. Accepting the ordinary text, the following is better: "When he (the devil) speaketh a lie, he speaketh out of his own (being), because he is a liar, and the father of him (the liar)."

46. If I say truth, why do ye not believe me] They loved a lie; their father was a liar. Jesus told the truth, but they disliked the truth, and thought they believed him when they only half understood his word; now they fell away and stumbled over his teaching. Which one of them could point out the sin, the untruth in his teaching? If none could do that, what excuse could they give for not believing?

47. of God, heareth the words of God] As if he perceived an unspoken objection in their minds, he goes on to explain: your claim to be of God is disproved, for those who are of God, hear the words of God. My words are the words of God; for he sent me. You do not hear them, hence you are not of God. The argument is: You do not point out any sin in me; then I must speak truth, and you have no excuse for unbelief. By implication therefore Jesus here maintains his own sinlessness. These Jews are not drawn to become his true disciples, because they are not of God; they have no spiritual life allied to goodness and God.

SUGGESTIVE APPLICATIONS.—1. Christ's disciples always should obey his word. 2. They have true spiritual freedom. 3. They understand the mysteries of salvation. 4. The sinner is a slave. 5. He has a hard master. 6. He has no dwelling and no rights in the household of faith. 7. Christ's teaching was from heaven. 8. The worldly hate heavenly truths. 9. They

COMMON VERSION.	REVISED VERSION.
46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?	46 the truth, ye believe me not. Which of you convicteth me of sin? If I say truth, why
47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.	47 do ye not believe me? He that is of God heareth the words of God: for this cause ye hear *them* not, because ye are not of God.

cannot understand the heavenly speech, or the conversation of the godly. 10. Those who are not acquainted with the divine speech, are strangers to the divine nature. 11. The spiritual father of all liars is the devil. 12. Jesus challenges the Jews to point out any sin in him. 13. The unbelieving must prove God to be a liar, or they can have no excuse for their unbelief.

Jesus and Abraham. 8 : 48–59.

Jerusalem. October, A. D. 29.

The conversation with these Jews, who believed a half truth at the first, yet soon showed that a half truth was as dangerous as an untruth, grew more and more plain and personal. Jesus had already shown them that they were the spiritual children of the devil. They now call him a Samaritan, that hated race, sprung from the ungodly alliance of captive Israelites with idolaters, and also say that he is crazed or a demoniac. This was again putting forward their pride of birth, and led Jesus to declare himself as existing before Abraham, and hence superior to him. The Jews were so stung and horrified by this claim that they were ready to stone Jesus.

48. thou art a Samaritan, and hast a devil [demon] No doubt the charge of Jesus seemed severe to them, and so wild as to be the result of an excited or crazed brain. They knew him as of Galilee, and as the Galilæans were a mixed people, it was only a short step to class him with the Samaritans, and then a demoniac. He had said that they were not the true children of Abraham, and that the devil was their spiritual father. How could he say that of them, the recognized people of Israel, unless he was a demoniac Samaritan?

49. I honor my Father] He makes a simple denial of the gravest charge; I am not a maniac nor demoniac; "but I honor my Father." Since I do this, ye dishonor me, and by implication, you dishonor my Father also.

50. there is one that seeketh and judgeth] Though you dishonor me, and I tell you of it, yet that is not to seek my own glory. The next clause may be read, "there is one who seeketh (my honor) and pronounces judgment." It points to the future act when the Father will glorify the Son. Compare 1 Peter 2 : 23, "committed *himself* to him that judgeth righteously."

51. keep my saying] He returns to the thought in vs. 24, 31, 32, and puts it in a more startling form, to impress it as a spiritual fact. He had told them of the slavery of sin, from which they might be free. Now he tells them of the death following sin, from which he can free them. It is the other side of the same truth which he had brought out so strongly on a former occasion.

Common Version.	Revised Version.
48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?	48 The Jews answered and said unto him, Say we not well that thou art a Samaritan, and
49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.	49 hast a demon? Jesus answered, I have not a demon; but I honour my Father, and ye
50 And I seek not mine own glory: there is one that seeketh and judgeth.	50 dishonour me. But I seek not mine own glory: there is one that seeketh and judg-
51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.	51 eth. Verily, verily, I say unto you, If a man keep my word, he shall never see

Here it is freedom from spiritual death; there it is the living bread, of which if any man eat, he shall live forever, John 6 : 51. The phrase "never see death," means he shall "live eternally," and more than that, the bitterness, the sting of death, will be taken away. He does not mean that the body shall never wear out and pass into the grave, but that the real man, the soul shall be saved from the "second death," and that the awful dread of the change shall be taken away. Some suppose that these words were spoken to a few who did not belong to the class addressed in the previous verse. But it seems a fitting conclusion to the previous conversation, and v. 54 points clearly to the close connection of thought of v. 51 with v. 50.

52. Now we know . . Abraham is dead] The Jews are now confirmed in their first view. Here was new proof that he was a crazy demoniac. Abraham and the prophets had all died. They understood him to refer to natural death. But they appeal to historic facts; Abraham and the prophets were dead. What great person would he claim to be? Surely you do not presume to be greater than the prophets and than Abraham? Their change in the wording of his claim to "he shall never taste of death," does not read like an intentional misrepresentation, but as a re-statement made stronger by their excited condition. He would thus make himself a greater person than Abraham and the prophets, all of whom had passed under the power of death. Who was he, that he could confer power to resist death?

54. it is my Father that] The Jews had asked, "Whom makest thou thyself?" Jesus answers virtually, "I do not exalt myself at all. If I should glorify myself in the way you suggest, such glory is nothing." But, he declares, it is my Father that glorifieth me. You say "he is your God," yet you have not become acquainted with him. There is a tone of irony in the reply. He contrasts their ignorance with his knowledge of God. "Ye have not known him, but I know him." The two words for "know" in Greek are different, and convey a nice distinction not easily stated in English; *οὐκ ἐγνώκατε*, "have not known," that is, have not acquired a knowledge, but *οἶδα*, I know intuitively, or by direct personal cognition, as contrasted with knowledge gained by long processes of studying. If I should deny my knowledge of him, I would be like you, a liar. Mark, however, that their falsehood was the opposite of what his would be. They said that they knew him, but lied, because they did not know him. He might say he did not know

Common Version.	Revised Version.
52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.	52 death. The Jews said unto him, Now we know that thou hast a demon. Abraham died, and the prophets; and thou sayest, If a man keep my word, he shall never taste
53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?	53 of death. Art thou greater than our father Abraham, who died? and the prophets died:
54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:	54 whom makest thou thyself? Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me;
55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.	55 of whom ye say, that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him,

him, but would then say falsely, because in reality he did personally know him. He did more, he faithfully kept God's word. This mode of reply was characteristic of Oriental speech, and would be the most forcible form to their minds. It seems also to partake of the Hebrew idiom.

56. Your father Abraham rejoiced to see my day] Literally "Your father Abraham was exceedingly glad that he should see my day, and he saw and rejoiced." This answered their boastful question about his being greater than Abraham. What do these words mean? The *general* sense is plain, but their exact thought is not so clear. They may mean: 1. That Abraham rejoiced that he could see the coming of the Messiah, and that by the eye of faith or by vision he did see it, and was glad. So most of the Fathers and Reformers, or, 2. Abraham was rejoiced when he was assured that he should see Messiah's day, and that he saw it in paradise, and in that state was glad. So Stier, Bloomfield, and Godet, or, 3. That Abraham's great desire was to see Messiah's day, and actually saw him when Messiah appeared to him, and talked with him on the earth. So Alford, Olshausen, and Hengstenburg. The exact interpretation turns partly, not wholly, on the meaning of "my day." Some, as Chrysostom, say it means "Christ's crucifixion," that being the culmination of his earthly mission. But the past tense "saw," is opposed to this narrow view; for the day of the crucifixion was then in the future. Others, as Augustine, refer the words to both advents of Christ, that of humiliation and of glory. Others limit the phrase to the incarnation of Christ. Taking it in the last as the most natural meaning, then the first view of the meaning of the entire sentence seems the best, since the other views are not sustained by conclusive reasons. There is a Jewish tradition that Abraham saw the whole history of his descendants in the mysterious vision recorded in Gen. 15:8 ff.

57. hast thou seen Abraham] The Jews understood his saying in the strictly literal sense. Jesus was not yet fifty years old; how could he have seen Abraham or Abraham have seen him? Some have conjectured, that as the Jews spoke of Jesus who was then about 33, as 50, he must have had an aged and care-worn face, leading them to regard him as older than he really was. But it is more probable that they used 50 as a convenient round number. Westcott, however, suggests that the tradition reported by some early fathers that Jesus was about 50 when he suffered, is not inconsistent with the only fixed historic dates we have in regard to our Lord's life, birth and baptism. The Jews misquoted his words: he did not say that he had seen Abraham, but only that Abraham saw his day.

58. Before Abraham was, I am] Or, more accurately, the Greek

COMMON VERSION.	REVISED VERSION.
56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.	56 and keep his word. Your father Abraham rejoiced [1] to see my day; and he saw it, and
57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?	57 was glad. The Jews therefore said unto him, Thou art not yet fifty years old, and
58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.	58 hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before

[1] Or, *that he should see*

reads: "Before Abraham was born, I am." Jesus here distinctly asserts his pre-existence. He not only clearly declares that he existed before Abraham was born, *γενέσθαι*, but also that his state was a self-existent one, "I am." It is not "I was made;" or "I was," but the present, implying the ever self-existent being. The thought at once takes us to the declaration to Moses in Ex. 3:14. Or, it may remind the reader of the expression in Rev. 1:4. Gregory observes: "Divinity has no past or future, but always the present; and therefore Jesus does not say, before Abraham was I was, but I am."

59. stones . to cast at him] Now they clearly understood his claim: looked upon it as blasphemy, and took up stones in their anger to cast at him. If he did not mean to claim that he was divine, as they understood him to do, and he allowed that to pass unexplained, then he was suffering from a fraudulent claim, and was not sincere or candid. If he was good, and true, then we are forced to believe that he meant to claim to be what the Jews understood. His divine nature and character cannot be denied without denying that he was honest, and making him a deceiver or self-deceived. He escaped from the fury of the mob, "hid himself" or literally "was hidden" we may suppose by the great crowd and confusion, as at an earlier period when he escaped from the angry crowd at Nazareth, Luke 4:30. He passed out through the crowd and left the temple. Augustine supposes that he did not hide himself in a corner of the temple or behind a pillar, or wall, but that by his heavenly power he made himself invisible to his enemies; and Romanist writers have cited it as proof that Christ could be bodily present in the bread of the Lord's supper. It is not needful, however, to multiply miracles in this gratuitous way. He could have escaped by many natural means; by being hidden or shielded by his friends, or by boldly passing through the crowd. Modern instances of similar escapes from a mob, by bold reformers, are numerous.

SUGGESTIVE APPLICATIONS.—1. Evil men make evil charges against the good. 2. A Christ-like spirit seeks not to glorify itself, but God. 3. The promise of and faith in a Messiah was the joy of the Old Testament saints. 4. Those who profess to know God, and yet reject his messengers, show that their profession is false. 5. Christ was before Abraham; an eternal Saviour; the Light and Life of men.

THE BLIND MAN HEALED. 9:1–12.

JERUSALEM. OCTOBER, A. D. 29.

The exact order of events, and time of this healing are uncertain. The last clause of 8:59, "going through the midst of them, and so passed by," is not found in the Sinaitic (except by a later hand), nor Vatican, nor Beza man-

COMMON VERSION.	REVISED VERSION.
59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.	59 Abraham [1]was, I am. They took up stones therefore to cast at him: but Jesus [2]hid himself, and went out of the temple[3].

[1] Gr. *was born.* [2] Or, *was hidden, and went &c.* [3] Many ancient authorities add *and going through the midst of them went his way, and so passed by.*

uscripts. Some, as Robinson, insert after 8:59 the events in Luke 10:17 to 11:13, but put the return of the Seventy, Luke 10:17–24, after 11:13, and just before the healing of the blind man in John 9:1. Meyer and Godet place the attack of the Jews in 8:59 in the morning, and the healing in Chap. 9, in the evening of the same day. This is possible, but not very probable; for the healing of the blind man was on the Sabbath, v. 14. There is no evidence that the previous discourse was on a Sabbath. Moreover the hot anger of the Jews stated in 8:59 render this healing at that time and place improbable. Still most harmonists now agree in placing the healing next in the Gospel accounts after the discourse in 8:48–59. All likewise agree that Jesus withdrew from the temple when threatened with stoning, and that a shorter or longer time (some hours to some days) intervened between that departure and this healing. Several old writers have aptly called the healing of the blind man an "acted sermon," an object lesson on the words, "I am the light of the world."

1. As he [Jesus] passed by] Not as he was passing out of the temple to escape from stoning, as the Common Version of 8:59 might imply, but on another occasion, not long after, as he passed by probably the temple. Near the temple gates the blind and helpless were often found sitting and begging. Compare v. 8 with Acts 3:2.

A man blind from his birth] Blindness is very common in the East, but even there one *born blind* is not often found, and would excite some attention. The blind man does not appear to have known that Jesus was near, or who he was, and nothing is said of any request for healing from him.

2. who did sin] Jesus is no longer surrounded by an excited, angry crowd ready to stone him, but by calm, peaceful disciples. The question is a natural one for that age and company. This blindness, they thought, must be a punishment for some special sin. But whose sin; this man's, or his parents? On the latter point alone, they were in doubt. Had the man sinned before his birth (or in some former state of existence), or had his parents sinned? Ex. 20:5; Jer. 32:18. Traces of a belief in the transmigration or pre-existence of souls may be seen in Jewish literature. See Wisdom 8:20. The modern Druzes of the East hold to it; but it is more probable the disciples were thinking of the man's sin before birth. Compare the case of Esau and Jacob, Rom. 9:11-13, or of the sin of the parents which was visited upon the children. See Ex. 34:7.

3. Neither . this man, nor his parents] This does not mean that this man and his parents were sinless, but only that the blindness was not a punishment for sin, either in him or his parents. The man was born so that the

COMMON VERSION.	REVISED VERSION.
CHAP. IX.—And as Jesus passed by, he saw a man which was blind from *his* birth.	9 And as he passed by, he saw a man blind
2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?	2 from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind?
3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.	3 Jesus answered, Neither did this man sin, nor his parents: but that the works of God

works of God might be manifest in him. That is, the grace of God in enabling the man to bear his affliction, or, more obviously, the mercy of God may appear in healing his blindness; a work which is a symbol of the greater redemptive work of giving light and salvation to the soul, v. 38. To the disciples the blind man was a notorious case of retributive justice: to Jesus he was an object that reminded him of his great mission to earth.

4. I [we] must work . . while it is day] The best text reads "we" for "I," but Godet defends the reading "I." Jesus takes his disciples as co-workers with him, in doing the will of the Father who sent him. "While it is day," that is, in the brief time appointed by the Father for these works to be done. "The night cometh, when no man can work;" he does not say "when I cannot work," as we might expect, if "I must work" were sustained as the true reading. The closing thought of the verse is also quite consistent with "we" at the beginning of the verse. Jesus would cease to work visibly among men, and this may be included in the general statement, "no man can work." It points surely to the short period his disciples would have to work the works of God. It intimates that death would also end his activity as a friend in human form.

5. When I am in the world] before the completion of my earthly mission, when "night" may come to end this part of my work. Where, whenever, or better, while, I am in the world, I am the light; that is, I must declare by signs and miracles my true character as the light. Hence he will now heal this blind man; not blind for a short time, but sightless all his life. The world has always been darkness to him; I am the light to dispel the darkness.

6. he spat on the ground] This *mode* of healing has perplexed many interpreters of Scripture. Whatever reason may be assigned for it, surely there could be no absolute necessity to use spittle or clay in a miraculous cure. Besides using material objects as aids to faith, the act of mixing the clay-paste and anointing the eyes was probably symbolic. Some suggest that the spittle with the clay was a symbol of what Christ takes of himself, puts it with or into our dead nature, anoints us with it, and gives us spiritual light and life. Primarily the act would be helpful to the poor blind man's faith, leading him to hope for a cure. There may be some slight medicinal property in spittle applied to the eye, though the clay would rather be the reverse, so the act cannot have been influenced by any medicinal reasons. Others suppose it was the real *medium* of the cure, and an essential part of the act. But on other occasions Jesus spake the word and the afflicted, though far away, were instantly healed; hence a medicine was not necessary. See

COMMON VERSION.	REVISED VERSION.
4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.	4 should be made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man
5 As long as I am in the world, I am the light of the world.	5 can work. When I am in the world, I am
6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,	6 the light of the world. When he had thus spoken, he spat on the ground, and made

Luke 7 : 10; John 4 : 50, 51; Mark 7 : 29, 30. The reason for using the clay and spittle is not given. He spread the clay upon the eyes of the blind man. See margin of Common Version.

7. wash in the pool of Siloam] Going to the pool and washing in it, would tend to awaken and strengthen, or at least to test the faith of the blind man. There are two pools near the mouth of the Tyropœon valley. Josephus says Siloam is a fountain near this point, meaning the smaller and upper of the two pools. It is 1200 to 1400 feet south of the Haram wall, and the pool is 52 feet long, 18 feet wide and 19 feet deep. It is a reservoir cut in the rock, and at the south-west corner has a wide flight of steps leading to the bottom of the pool, which has a fair supply of water. It is going to ruin, has piles of rubbish about, and the water is used by washerwomen and tanners. The water comes from the so-called Fountain of the Virgin, with which the pool is connected by a zig-zag tunnel cut through the solid rock for over 1700 feet. There is a famous inscription near the mouth of this tunnel, reciting how it was made, and is reputed to date back to the era of Hezekiah. The waters now refresh the gardens below, making them to abound in olives, figs, and other fruits. The lower pool is quite filled up with rubbish, the bottom being overgrown with fig trees, *Ordnance Survey*, Wilson, p. 79. The waters are taken as a type of the Kingdom of David, "the waters of Shiloah that go softly," Isa. 8 : 6, Revised Version. The blind man "went away, therefore, and washed, and came seeing." This is the brief record of the cure. There are more blind people in Palestine than elsewhere in the East, except in Egypt. Mr. Haddad regards the chief cause to be carelessness of the parents. Little children are in streets, yards and fields exposed to the dust, heat, sun and flies. They are given green figs that have an irritant juice, which sticks to the fingers, is carried to the eyes and inflames them. The eyes are neglected from ignorance of parents, until the disease has become incurable; and when the physician is called he can only announce that the child will be blind. Thus nearly all the blind people in Syria have lost their eyesight when children. It is rare to find one who was born blind. As Jesus was passing on when he saw the blind man, so he doubtless went away after the interview. The blind man therefore did not return to Jesus, who had gone away, but he "came seeing" to his house, or his friends, as the next verse implies.

8. The neighbours . . said] This verse graphically describes the natural result of such a healing among the man's acquaintances. The words show that he returned to his own home. His neighbors and friends were divided in their ideas of his identity. Some asked doubtingly, "Is it not he?" Others

COMMON VERSION.	REVISED VERSION.
7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.	7 clay of the spittle, [1] and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore,
8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?	8 and washed, and came seeing. The neighbours therefore, and they who saw him aforetime, that he was a beggar, said, Is not

[1] Or, *and with the clay thereof anointed* his *eyes*

were certain that it was the same man. Yet others half believing it, were yet not quite sure that it was not some other person closely resembling the blind man and only confessed "He is like him." The great change in the countenance that sight made in one totally blind was enough to throw them into great perplexity. The animation, life, and brightness of sight contrasted with the stolid, dull face of the Eastern blind, surely would cause just this diversity of view. But the man firmly declared "I am he."

10. How were thine eyes opened?] They no longer appear to doubt his identity, or the fact that the blind had been healed. They are now deeply interested to know the "how," the mode or means by which he was healed. The questioners are his neighbors, and not captious, but wishing to know the facts. Another class of questioners, the Pharisees, were not answered so fully as these friends.

11. The man that is called Jesus] How he knew that the one who healed him was Jesus, the account does not say. Probably some of the disciples who asked about the cause of the man's blindness, v. 2, may have spoken the Master's name in the blind man's hearing. With great simplicity and clearness, he states how his sight came to him: "I went, and washed, and I received sight." This is a picture of thousands who receive spiritual sight: they obey Christ, wash, and come seeing. Their change may be so great, that, like the blind man's experience, their friends would scarcely recognize in the Christian the old blind sinner that was.

12. Where is he?] His friends wanted to see this wonder-worker. Whether they were prompted by curiosity, or by mischievous motives to seek Jesus, does not appear. Either might be inferred. If the "they" of v. 13 were the same as "they" in v. 12, then it would be fair to infer malicious intent. If two different classes are thus designated, then the first may have been prompted by curiosity and general interest. Godet and Meyer take the former view; Moulton and Milligan the latter.

SUGGESTIVE APPLICATIONS.—1. Around the sanctuary is the place to meet Jesus. 2. Special calamities are not always caused by special sins. 3. The works of God appear often in the providences befalling the afflicted. 4. We must use promptly all the opportunities for Christian work which God opens to us. 5. The time for good works with us all is short. 6. Christ gives spiritual sight by different means and agencies, as is pleasing to him. 7. Men must do what God directs to gain divine blessings. 8. The world is often more curious to know how a great sinner was converted than the fact of his conversion. 9. Every man whom Christ has blessed, should testify of him.

COMMON VERSION.	REVISED VERSION.
9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.	9 this he that sat and begged? Others said, It is he: others said, No, but he is like him.
10 Therefore said they unto him, How were thine eyes opened?	10 He said, I am *he*. They said therefore unto him, How then were thine eyes opened?
11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.	11 He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received
12 Then said they unto him, Where is he? He said, I know not.	12 sight. And they said unto him, Where is he? He saith, I know not.

THE BLIND MAN'S CONFESSION. 9:13–34.

JERUSALEM. OCTOBER, A. D. 29.

This healing was soon noised about the city, and the blind man now seeing, was led before the Pharisees, who sought to gain new grounds for arresting Jesus as a Sabbath-breaker. The man becomes a stout advocate and defender of Jesus. The Jewish rulers are confronted with indisputable proofs of the healing. Not able to answer or explain the case, they ridicule the blind man and put him out.

13. They bring to the Pharisees] Who were the "they?" The close connection of this with v. 12 seems to show that the neighbors and friends of the blind man were the chief actors. What motive would lead them to do this? Some say to settle the question of what was lawful on the Sabbath. Some to force a decision as to the authority or character of Jesus. Was he a true prophet, or only a deceiver? Others say to perplex the rulers and to vindicate Jesus. It is not certain who they were, nor what their precise object was. In the excited state of feeling in regard to Jesus, probably mixed motives prompted the act. The Pharisees can hardly mean the Sanhedrin, for that was largely controlled by the Sadducees at this period. Nor is it likely that any formal court is meant, but the leaders or rulers of the Pharisaic party.

14. it was the sabbath] That the healing was on a Sabbath, appears to be mentioned by the evangelist, to explain the interview which followed. The Pharisees were finding fault because the healing was done on the Sabbath.

15. how he received his sight] The friends had asked, v. 10, and he had given a frank, full answer. Again the Pharisees ask, and notice that his answer is more cautious. He probably perceived the evil intent of the Pharisees. They, in fact, did not believe that a real cure had been performed. See v. 18. Hence their question respecting the method was insincere. They appear to have thought of detecting some evidence of collusion, sham, or fraud in the method. But the man's answer was brief and decided, "He put clay upon mine eyes, and I washed, and do see." He omits mixing the clay with spittle, and does not say that he was sent to wash, nor where, as these points might tell against his benefactor. He covers the whole case, but does not feel bound to state all the details.

16. Some of the Pharisees said . . not of God] The Pharisees

COMMON VERSION.

13 ¶ They brought to the Pharisees him that aforetime was blind.
14 And it was the sabbath day when Jesus made the clay, and opened his eyes.
15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.
16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

REVISED VERSION.

13 They bring to the Pharisees him that
14 aforetime was blind. Now it was the sabbath on the day when Jesus made the clay,
15 and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do
16 see. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among

were split into two parties in their opinions on this miracle. "This man," said one party, contemptuously, "is not from God as he claims to be, that is, sent from him [8:42]. If he were, he would keep the Sabbath. But he does not keep it." They held that one might put clay on his eyes for pleasure on the Sabbath, but not as medicine. According to Maimonides there was a rabbinical precept which specially forbade one to anoint the eyes with spittle on the Sabbath, Sab. 21. A prophet from God would regard the laws of the Sabbath as our rabbins interpret them, was their reasoning.

How can . . a sinner do such miracles?] The other party were reasoning from the other side of the case. The first started with the Sabbath law, and concluded that the man was no prophet, and hence that no real miracle could have been performed. The second class started with the patent fact that a great miracle had been done, and hence that the man could not be a sinner, and that the Sabbath could not in fact have been broken. The last clause may be a hint of the sharpness of the discussion, so sharp that it rent the company into two divisions. Compare similar cases of divisions in John 7:43; 10:19. The second party reminds us strongly of the position of Nicodemus, "Doth our law judge a man, except it first hear from himself?" 7:51.

17. What sayest thou] In this divided state of the rulers, both parties appeal to the blind man himself; "What sayest thou of him," (literally) "because he opened thine eyes?" It is one question, not two. What have you to say of the man since he opened thine eyes? That is, granting the fact now, what is your opinion of him? Doubtless both parties hoped to gain something by this appeal. The first, who were opposed to Jesus, hoped to entrap the blind man into saying something to give them fresh ground against Jesus. The others, no doubt, hoped to show that the worker of this miracle was a true teacher. The man's answer was prompt and simple; "He is a prophet." He is no sinner. This was his opinion, and showed his faith. The man did not know Jesus as Messiah, nor yet as Son of man, or Son of God. This knowledge came later, and he believed. See vs. 35–38. "Many held, or hoped, that he was a prophet," Matt. 21:46; Mark 6:15; Luke 24:19.

18. The Jews . . did not believe . . he had been blind] The "Jews" here probably were the party of the Pharisees who said, "This man is not of God." They not only regarded Jesus as a sinner for not keeping the Sabbath, but did not at first believe that he had really done a miracle until they had received the evidence of the parents. This positive testimony they could not break down, and therefore were constrained to accept the fact of the miracle. They must have suspected collusion, magic, or some deception.

COMMON VERSION.	REVISED VERSION.
17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.	17 them. They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is
18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.	18 a prophet. The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had re-

Either their son never was blind, or, this was a man put forward in the place of their son from close resemblance to him. The fact of a cure had not been proven in their view.

19. Is this your son] They put three distinct points: 1. Is this your son? 2. Ye say he was born blind? 3. How then doth he now see? The parents answered two questions emphatically, Yes. 1. "We know that this is our son. 2. He was born blind, this we know also." How truly and sadly would they know. What sorrow, care and patience it had caused them? How they had wished he had never been born. These questions brought all the sad experience back.

21. how he now seeth, we know not] The third question they do not answer. The other facts were within their personal knowledge. They did not personally know how he came by his sight; they were not present at the healing. So from fear, they excuse themselves from answering, and refer them to their son, as he was of age. He can testify, and being of age his witness is proper to be received under the law. "He shall speak for himself."

22. put out of the synagogue] The parents knew of an agreement among the rulers to put any one out of the synagogue who should confess that Jesus was the Christ. This implies a compact among the rulers, of a general and informal kind, rather than a formal decree, although Godet supposes there was a decree. The intent of the rulers was, however, known to the people, and had the effect of a decree upon them. There were two or three forms of excommunication from the synagogue. One was to separate the person from his family, and if not salutary, the punishment might then be doubled, and, lastly, a curse might be added, cutting the person off from his people. See Luke 6:22. For fear of this severe punishment the parents said to the rulers: He is of age, he can testify and is amenable to your laws; he knows the facts, ask him.

24. Give glory to God] So they called the blind man a second time, for he had not been present while his parents were questioned. They presumed upon their skill in forcing him to their side. He is kept in ignorance

COMMON VERSION.	REVISED VERSION.
19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?	19 ceived his sight, and asked them, saying, Is this your son, who ye say was born blind?
20 His parents answered them and said, We know that this is our son, and that he was born blind:	20 how then doth he now see? His parents answered and said, We know that this is
21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.	21 our son, and that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself.
22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.	22 These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be put out of the
23 Therefore said his parents, He is of age; ask him.	23 synagogue. Therefore said his parents, He
24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.	24 is of age; ask him. So they called a second time the man that was blind, and said unto him, Give glory to God; we know that this

of what his parents had said. The cure they could not flatly deny. But their language is like that of those who would say, The matter is all out now: you better glorify God by a full confession. Some regard this as a judicial oath or adjuration, solemnly calling on him as he stands before God to tell the truth. Compare Josh. 7:19. But this does not fit 1 Sam. 6:5 nor Jer. 12:16. Others regard it as hinting at their opinion of the true method and author of the cure. God must have done it. This sinner, breaking the Sabbath, could not, we know; for we are trained in the law. They wanted the man to ignore Jesus as the agent of the cure.

25. one thing I know] The blind man takes no interest in questions of casuistry, or of their rabbinical theology. It is of little moment to him, whether they make out his benefactor to be a sinner or not. On such questions of opinion, he has no personal knowledge. One thing he knows: whereas I was blind, now I see. That was a matter of fact: it was part of his joyful experience. The Greek makes it more emphatic than the English; "because being blind, now I see." So the Christian can appeal to his inner consciousness, when the change is questioned. I know from experience the truth of religion and the gift of the Spirit. You cannot reason me out of a *fact* in my personal experience.

26. how opened he thine eyes?] This is a more critical questioning than before, v. 15. They do not now seek to dispute the fact with a man who seems to them quite obstinate. They hoped perhaps to entangle the man, or to get more explicit proof that Jesus had broken their Sabbath law. This appears from the first question now asked: "What did he to thee?" They wanted the particulars again, to catch him, if he varied in any little point from his former statement. Westcott supposes that this repetition of their question suggests a willingness to believe, "if the facts were not decisive against belief." The answer of the man is against this view, for it shows that he saw a cunning design to twist his reply into a charge against Jesus.

27. wherefore would ye hear it again?] The man was annoyed by the artful plot of the rulers, and boldly answers: I told you just now; and ye did not hear: that is, you did not heed, or believe. I have nothing more to tell. Then with no little irony he adds: "would ye also become his disciples?" Or, literally, "You do not also wish to become his disciples?" You learned men would not become disciples like me, the poor, blind beggar?

28. they reviled him] His words were sharp; and the sarcasm in them aroused bitterness and abuse in his questioners. They retort with sneers, "Thou," poor foolish, ignorant one, "art his disciple," as if Jesus had

COMMON VERSION.	REVISED VERSION.
25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.	25 man is a sinner. He therefore answered, Whether he be a sinner, I know not: one thing I know, that, whereas I was blind,
26 Then said they to him again, What did he to thee? how opened he thine eyes?	26 now I see. They said therefore unto him, What did he to thee? how opened he thine
27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?	27 eyes? He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his
28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.	28 disciples? And they reviled him, and said, Thou art his disciple; but we are disciples

no other. "We," the learned, appointed teachers of the law, "are disciples of Moses," the great lawgiver. See what a broad, deep chasm there is between us!

29. We know that God spake unto Moses] There is none to dispute that God hath spoken unto Moses: he was appointed a law-giver, teacher and ruler unto his people. They had in mind, doubtless, that God talked with him as a man talketh with his friend face to face, Ex. 33 : 11; Deut. 34 : 10; Numb. 12 : 8. But as for "this" fellow, this Galilæan, "we know not whence he is." The Jews had asked Jesus, "Who art thou?" 8 : 25. Here the rulers may have meant not so much what place he came from, but from whence he had his commission and authority. Compare his question to the Jews: "The baptism of John, whence was it?" Luke 20 : 4.

30. herein is the marvel, that ye know not] Their ignorance he makes more of a wonder than the miracle. You who profess to know so much about the Sabbath law, religion and good works, do not know whence this healer is. This vacillation, confusion and dense ignorance concerning a person of such wonderful character and power, that he hath opened my eyes though blind from birth, is the greatest marvel of all. Thus it is often that the simple-minded peasant, who truly believes and has been enlightened by the Spirit, sees spiritual truths more accurately than the religious scholastic. This fact was widely illustrated in the Reformation era, in Scotland and England, and in the countries of Western Europe. The man's exclamation of surprise must have been a greater surprise to his examiners.

31. We know that God heareth not sinners] The new disciple takes up the argument after the style of his opposers, and retorts that "we know," that is, you and all know, and accept as truth, that God does not hear, that is, answer the prayer of sinners: he does not attest their words by miracles, nor sanction their teachings by special powers, or signs. But we know further that if any man be a worshipper of God, and do his will, him he heareth. The man must be something more than a Pharisee, a Jewish ruler, a nominal officer in the orthodox church; he must truly do God's will. He must be a godly man; have inward life, thoughts, feelings, affections, and outward conduct, speech, and acts in accord with God. That man God will hear.

32. Since the world began it was never heard] The Greek words, *ἐκ τοῦ αἰῶνος*, "since the world began," do not occur in this exact form else-

COMMON VERSION.	REVISED VERSION.
29 We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.	29 of Moses. We know that God hath spoken unto Moses: but as for this man, we know
30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.	30 not whence he is. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and *yet* he
31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.	31 opened mine eyes. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he
32 Since the world began was it not heard that any man opened the eyes of one that was born blind.	32 heareth. Since the world began it was never heard that any one opened the eyes

where in the New Testament. The last word is used by classic and other Greek writers to express indefinite duration, and frequently an endless period. The phrase is used to mark the beginning of human existence, or of material things. In all this period, a case of giving sight to one born blind, had not been heard of. There is no record of this kind of miracle in the Old Testament. The Pharisees learned in the law did not attempt to dispute his statement. His case stood alone, a marvel of power. What could they say? They were silenced and in amazement. And what was the conclusion of his impassioned reasoning? "If this man were not from God, he could do nothing." It is obvious enough then, whence this Jesus is; he must be from God, for if he was not, he could not do these wonderful works. What a plain, pungent, powerful sermon these rulers heard from a street-beggar! He praises God too, but not in the way they were thinking.

34. they cast him out] Recovering from their temporary amazement at the man's earnest eloquence, their anger bursts forth afresh in personal abuse; literally the order is: "In sin thou was born altogether." You were reprobate from your birth, as the blindness inflicted upon you proves. Depravity of a special kind was stamped on your eyes at birth. And do you presume to teach us? They thrust him out. No doubt the ban of excommunication followed, though that is not stated, nor is the phrase, "they cast him out," the common one to express a formal expulsion from the synagogue. They violently thrust him from their presence; the official excommunication from the synagogue could not be made except at a regular meeting. The narrative gives an insight into Pharisaic life in Jerusalem at this period. The man vigorously defended Jesus, and his assailants quailed for the moment before him. They would crush out fact by dogma; failing in that, they crush the man to whom sight has been given, by calling him reprobate, and hurling him from the room. The change which no skill, science, magic or dogma had ever effected, the blessing of sight to the sightless, is counted a work of evil, and the worker of the miracle a sinner. This was spiritual blindness more serious and dreadful than the birth-blindness of the street-beggar. Will they ever see the "Light of the World?"

Suggestive Applications.—1. The formalist and sectarian in religion are always arbitrary and usually bigoted in their views. 2. They hold to their traditional interpretations of Scripture in the face of the strongest providences. 3. Conceited religionists always justify themselves by perversions of Scripture. 4. As the rulers hoped that the parents would deny their son, or that he was born blind, so Romanists hope to force Protestants to deny facts in their religious experience. 5. False interpretations of the Sabbath law will not destroy it, nor obliterate a fact in our spiritual experience. 6. We may not be able to decide nice questions in theology, but we can tell what Christ has

Common Version.	Revised Version.
33 If this man were not of God, he could do nothing.	33 of a man born blind. If this man were not
34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.	34 from God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

done for us. 7. Special calamities do not always imply special sins. 8. Yet sin is in general to be regarded as the cause of human sorrow and suffering. 9. God causes his grace to be magnified by overcoming sin in the soul. 10. Sinful men are blind to their sin, to salvation, God, heavenly joys, and to their own great loss. 11. Christ gives sight to the blind, power to see spiritual truths, love of God, a Saviour, the riches of heaven. 12. Notice that God offers compensations for temporal sufferings. 13. Christ sometimes gives before we ask. 14. Time for working was precious to Jesus; it should be to us. 15. Religious bigotry is bitter, proud, intolerant, weak, unjust, unreasonable, cruel and fatal to its possessor.

SPIRITUAL SIGHT AND BLINDNESS. 9: 35–41.

JERUSALEM. OCTOBER, A. D. 29.

The casting out of the blind man was again drawing a line between the rulers of the Jewish people and the followers of Jesus. But it is too much to count it "the beginning of a new society," as do Westcott and others. That new society began when Jesus first gathered disciples, and was fairly crystallized when he called the twelve. The blind man excluded from the synagogue and old Jewish society, was received into the fellowship of the new and perfected society of Jesus.

35. Jesus . . found him] How Jesus heard of the excommunication of the blind man is not stated. The language implies that it was not from the man himself, but from others, perhaps from common report. It also implies that Jesus sought him, for "having found him," he said unto him, "Dost thou believe on the Son of God?" Some old texts read "Son of man," so do the Sinaitic and Vatican MSS. and also Moulton, Westcott and Hort. But most other uncials, all cursives, and most Versions read "Son of God," and this is adopted by Meyer, Lachmann, Tregelles, the common and the revised text. Both readings are found as early as the third century. In either case the Messiah is plainly meant. The man knew Jesus as a teacher, wonder-worker, and prophet. Was he now ready to acknowledge him as the Messiah?

36. Who is he, Lord] The man is in a teachable mind: he is waiting for further light. He may have hoped, or suspected that Jesus was speaking of himself as this Messiah. I am ready to believe; who is he—not what is he—that I may believe on him? He has never been known to me; but I know that I need him.

37. Thou hast both seen him, etc.] This plain, distinct declaration

COMMON VERSION.	REVISED VERSION.
35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?	35 Jesus heard that they had cast him out; and finding him, he said, Dost thou believe
36 He answered and said, Who is he, Lord, that I might believe on him?	36 on [1] the Son of God? He answered and said, And who is he, Lord, that I may believe
37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.	37 on him? Jesus said unto him, Thou hast both seen him, and he it is that speaketh

[1] Many ancient authorities read *the Son of man*.

reminds us of a similar one made to the Samaritan woman. 4 : 25, 26. You have seen me and recognized me as a wonder-worker; you have also seen the Son of man. And lest he should be in doubt in respect to this indirect reference, he adds more explicitly, "he it is that speaketh with thee." You are face to face with the Messiah. This is one of the most open and distinct declarations of Jesus, that he was the Christ.

38. I believe . . he worshipped him] However widely the views of evangelical scholars may differ as to the true reading "Son of God" or "Son of man;" they generally agree that it is here said the man offered divine worship to Jesus. The word for worshipped is commonly used in that higher sense by John. If the phrase "Son of man" was used in the question which Jesus asked him, the man clearly understood that Jesus claimed to be more than man, or it would have been idolatry to worship him. Thomas saw in his Master a similar divine character, and worshipped him. John 20 : 28.

39. For judgment . . . that they who see not] Jesus did not come to execute judgment; but the result of his coming would be a division, a separation, decisions of men, some for the truth and some for unrighteousness. He came not now as Judge, but as a Saviour. Yet his coming issued in two opposite results. Those that see not, may see. Those that are conscious they do not understand religious truth, yet desire to do so, will receive light. Those who think they rightly understand spiritual truths may be shown to be spiritually blind by his teaching. Though it is not clear to whom these words were addressed, it is certain they were heard by the Pharisees, who wanted to know how Jesus would apply this principle.

40. Are we blind also?] It is not easy to decide which class of Pharisees these represented. See v. 16. Some suppose that they were of those who were inclined to favor Jesus as a good person. Others think they belonged to the other class, and were marking all his conduct to report to the rulers. As another division arose among his hearers soon after, see John 10 : 19–21, it seems very probable that some of both classes were present, ready to break into open rupture with one another. Ye have spoken of those that see, and those that are blind; to which class say they do we belong? Are we blind also? They well knew that he could not refer to physical blindness. Are we blind also, as those who you say have become blind?

41. If ye were blind . . no sin] The answer is plain, pungent, yet may have been spoken in a pained, grieved tone that would deepen the im-

Common Version.	Revised Version
38 And he said, Lord, I believe. And he worshipped him.	38 with thee. And he said, Lord, I believe.
39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.	39 And he worshipped him. And Jesus said, For judgement came I into this world, that they who see not may see; and that they
40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?	40 who see may become blind. Those of the Pharisees that were with him heard these things, and said unto him, Are we also
41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.	41 blind? Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

pression of the terrible words on his hearers. If you were ignorant of the law, not able to see the light, you would have no sin, that is, no guilt, or sense of sin. But they claim not to be blind. You know the letter of the law; it has been your study, but you wilfully refuse to believe the testimony it gives to him that the Father has sent. If it were otherwise, ye would have no sin. You are, however, certain that you see. You say so: you boast of your wisdom and knowledge of the law. Your sin remaineth, you refuse to see the light. These truths, the true light, you will not see. You are confirmed skeptics, unbelievers.

SUGGESTIVE APPLICATIONS.—1. The professedly godly sometimes cruelly treat those who disagree with them. 2. Those ready to receive light often get light. 3. Jesus reveals himself to the humble, devout soul. 4. Christ's work forces men to a decision in regard to him, and his person. 5. The self-righteous are sure they see, though they are really blind: the contrite, conscious of blindness, are given light. 6. Making bad use of knowledge, brings the greatest danger. 7. "Faith often gets more than its highest expectations."

JESUS, THE GOOD SHEPHERD. 10:1–21.

JERUSALEM. OCTOBER, A. D. 29.

INTRODUCTION.—The student must not miss the close connection of the discourses in this section, with the conversation at the close of the preceding chapter. Jesus continues his address to the Pharisees who had asked "Are we blind also?" He teaches them about the true way into and out of the godly fold, the church. In a threefold comparison or allegory he describes: 1, the fold, door, porter, robber, stranger, shepherd, vs. 1–6; 2, declares that he alone is the door, and 3, that he is also "the good shepherd," as contrasted with a false shepherd, a hireling. He lays down his life for his sheep, thus proving himself to be the true Shepherd. The reader should carefully notice the change in the comparison, that Jesus is both the "door" and "the good shepherd." The parable or allegory proper is in vs. 1–6, and comprises the fold (or place for the sheep), the flock, the door, the porter, the robber, and the shepherd. What follows in vs. 7–18 is in the nature of an explanation and application of the parable. Godet views this section as containing three distinct parables: 1. The shepherd in contrast with the thief, vs. 1–6; 2. The door, vs. 7–10; 3. The Good Shepherd in contrast with the hireling, vs. 11–13. In this grouping he is forced to see in vs. 14–18, general remarks relating partly to the last, and partly to all the three so-called parables. It is better to regard the parable or allegory as one, and vs. 7–18 a further exposition of the thoughts wrapped in the original comparison.

1. He that entereth not by the door] The new discourse begins with a double "Verily," used 25 times in this Gospel. It marks something

COMMON VERSION.	REVISED VERSION.
CHAP. X.—Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.	10 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the

of unusual importance and solemnity that is to follow, but not necessarily a new subject or audience. The saved are in a fold, the church, not the formal but the invisible true church, whether Jewish or Christian. They have entered by the door,—the Old Testament godly, through faith in Christ to come—in the new dispensation, through faith in Christ's finished work. Any one who has not entered that way is a "thief," that is, one creeping in secretly and by stealth, or a robber boldly coming in by force and for slaughter.

2. is . . shepherd] In contrast with the thief and robber is the character of a shepherd. Not "the shepherd," for the article is not in the Greek: but "he is shepherd," a phrase meant to designate the character and office rather than the person. The attention is not here fixed upon Christ, but upon any true shepherd who feeds or cares for the flock.

3. porter openeth] The shepherd is given ready access to the fold. The sheep hear him, he can call them all and each one by name; he leads them. This is a graphic picture drawn from Oriental shepherd-life. There, sheep are always led, never driven; the shepherd has a name for each sheep; they know his voice; they can be led by their shepherd, but will not be led by another shepherd. The porter likewise opens the door to the shepherd, for he knows him. Who is meant by the porter? If the shepherd is Christ, then the porter may be John the Baptist, his forerunner. But it is not needful to press every point in the comparison. It is an old proverb, "a parable does not stand on four legs;" and another saying is: "Squeeze parables too far, and you will draw blood and not milk from them." The comparison is a composite one; later it is split into two distinct portions, where the meaning is more definitely stated. See vs. 7–13. It will be well to notice that the blind man had been turned out of the synagogue. This was a severe social and ecclesiastical punishment. Jesus now shows who it is that has the right to open and to close the door of entrance into the true fold of God. This explanation would comfort the excluded man and all those persecuted and threatened with exclusion from the synagogue by the Jewish rulers. Those who entered by fraud or violence, as the thief and the robber, did not truly belong in the fold.

4. goeth before them] This is a picture true in Palestine now. The shepherd rising at dawn, puts forth his sheep from the sheepfold. The fold is enclosed by a rude stone wall, four or five feet high, with thorn bushes stuck or growing in the crevices of the stones to keep sheep in and wolves out. Such a fence could easily be mounted and entered; but one who entered that

COMMON VERSION.	REVISED VERSION.
2 But he that entereth in by the door is the shepherd of the sheep.	2 same is a thief and a robber. But he that entereth in by the door is [1] the shepherd of
3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.	3 the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them
4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.	4 out. When he hath put forth all his own, he goeth before them, and the sheep follow him:
5 And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.	5 for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

[1] Or, *a shepherd*

way would mean no good to the flock. When the sheep have been put forth through the gate or door, the shepherd passes on before the sheep, leading the way to some green pastures, or to some spring or running water. They know his voice. There are no lost sheep, no goats, here; but there are thieves, robbers, strangers, and wolves. The strangers the sheep will not follow; they are the true flock; they know not and will not follow the voice of strangers.

6. they understood not] The Greek word for "parable" is not the one usually used, but one that means any speech not of the common direct form, as similitude, proverb, metaphor, or allegory. The Pharisees did not know what the saying meant. They understood quite readily the parable of the wicked husbandmen and the heir; but wrapped in conceit of their own wisdom, this allegory of the fold, sheep and shepherd was an enigma to them.

7. I am the door] Jesus therefore continues the discourse, and makes the figure less complex. He splits the allegory and explains first about the door, and then about the shepherd, changing slightly the first form in which he had presented the truth. In the first, he is the door of the sheepfold. Here he is the door of the sheep, which is equivalent to "the door for the sheep," the door through which the sheep enter the true fold. Each one of the flock passes through the door into the fold, and that door is Christ.

8. All that [ever] came before me are thieves] There is no Greek equivalent for "ever." See Revised Version. This is a difficult verse, the hard knot being in the clause "came before me." The word "before" may mean: 1, before in point of time; 2, before in dignity or honor; 3, before in the sense of "in the place of." The last meaning is most fitting, though Alford chooses the first. Luther, Lightfoot, and others think it refers to all false teachers. The reference is clearly to all who pretended to offer some way of entrance into the fold, not pointing to and through Christ. He means to assure the hearers that there is only one door, and that he himself is that door. All others would rob their followers. They would not enter the fold, or, entering, would be cast out as not belonging to the flock. The sheep, the ideal, or better, the true flock did not hear them. See the long list of worthies in Heb. 11. The Pharisees had perverted many, but not those of Christ's flock.

9. by me . . he shall be saved] This is another form of the same truth, forcibly taught in the sixth chapter. See John 6:35, 40, 51. There Jesus is the bread of life; here he is the door for the flock to enter into life,

COMMON VERSION.	REVISED VERSION.
6 This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.	6 This [1]parable spake Jesus unto them: but they understood not what things they were which he spake unto them.
7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.	7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the
8 All that ever came before me are thieves and robbers: but the sheep did not hear them.	8 door of the sheep. All that came [2]before me are thieves and robbers: but the sheep
9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.	9 did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find

[1] Or, *proverb* [2] Some ancient authorities omit *before me*.

and be saved. In his daily round of duties "in and out," the believer in Christ finds refreshing support; pastures that are ever fresh and comforting, as well as life-supporting. Jesus here is the way, not the shepherd; the door to the fold, through which every one of the flock shall find safety and comfort as described in Ps. 23. 2, 3.

10. I am come . . life] The figure of the door is changed here, for a "door" cannot properly be said to come, and the other part of the allegory is taken up. The thief who has pretended to be the door or way, steals and destroys the flock. Jesus has come to give life, in greater fulness and freeness, by the right interpretation and fulfillment of the Mosaic economy. The thieves are those also who have taken away the key of knowledge; they have not entered in themselves, and those that would have entered they have hindered. Jesus has given life in overflowing abundance, that they might perceive their enlarged privileges; he opens wide the door of access to God; takes away the vail; allows the soul to come to God through Christ alone, requiring no other priest, sacrifice, or intercessor.

11. I am the good shepherd] Literally, "I am the shepherd, the good; the shepherd, the good, puts down his life for his sheep." He is not merely the "good" in the sense of true, or benevolent, or righteous, but in a higher sense of excellent, *καλός*, beautiful, a goodness that is so exalted that it has beauty with its superior goodness. Thus he "puts down" his life, indicating a voluntary purpose, a deliberate act of sacrifice of self for his flock. For the best text reads *τίθησιν* "putteth down" for *δίδωσιν* "giveth." Before it is said that Jesus is the "door" for the flock; salvation would come by entering. Here he is the shepherd; he saves his flock now, by sacrificing his own life for his sheep. Compare "thou shalt make his soul an offering for sin," Isa. 53: 10.

12, 13. a hireling, . . and careth not for the sheep] The hireling is contrasted with a shepherd. He is engaged to protect the flock, but he is not a shepherd. When the wolf cometh, he leaves the flock to be devoured. He is not a shepherd, but only a hireling. He has no care for the flock. He does not own them, nor does he have the feeling of a shepherd toward them. Thus the sheep are scattered or destroyed. The Jewish scribes, lawyers, and Pharisees were thus allowing the true Israel to be scattered and destroyed. Later, Paul warned the Ephesians that wolves would enter, not sparing the

Common Version.	Revised Version.
10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.	10 pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may [1] have *it*
11 I am the good shepherd: the good shepherd giveth his life for the sheep.	11 abundantly. I am the good shepherd: the good shepherd layeth down his life for the
12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.	12 sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth
13 The hireling fleeth, because he is a hireling, and careth not for the sheep.	13 them, and scattereth *them: he fleeth* because he is a hireling, and careth not for

[1] Or, *have abundance*

flock. Acts 20 : 29. Is every one an hireling who fears to meet the wolves? Tertullian said so. But Jesus himself said, "when they persecute you in this city, flee ye to another," Matt. 10 : 23. And Paul left Damascus by night secretly to escape the Jews. Acts 9 : 25. Duty may call us to face an army of wolves, battling them to save others. But it may also call us elsewhere. Duty never calls us to throw away our lives when no truth is to be vindicated by it, and no others are to be benefitted by the sacrifice.

14. know my sheep] The declaration of v. 11 is repeated: "I am the shepherd, the good," then he adds, "and I know mine own and mine own know me," see Revised Version, bringing out the mutual knowledge of Christ and of his own, and the likeness of this knowledge to that of the personal consciousness the Father has of him, and he of the Father. Indeed Jesus makes the intimate knowledge that the Father and Jesus have of each other the ground of the knowledge existing between Christ the good Shepherd and his own flock of believers. It must follow from his relation to them that he the true and good Shepherd puts down his life to rescue and save the sheep.

16. other sheep . . . not of this fold] There will be no difficulty in seeing who are meant by "other sheep" not of this fold if attention is given to the persons to whom the words are addressed. They were of the Jewish people. The "other sheep" not of the Jewish fold were plainly the Gentiles. They are to be brought in. Peter learned this lesson, that there were godly souls outside the Jewish Church. He said to Cornelius, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is acceptable to him." Acts 10 : 34. 35, Revised Version. Then he adds, "they shall become one flock [not "fold"], one shepherd." The Common Version, following the Great Bible, Wickliffe, the Vulgate and Jerome, rendered *ποίμνη*, "fold," as if it meant the enclosure, and not the body in the enclosure. This led to the view that outside of the one visible "fold," the good Shepherd would have no care over souls. But he carefully guarded against this error by not using *αὐλη*, "fold," but *ποίμνη*, "flock." Many of the flock may be not yet within the visible "fold," but the Shepherd loves them, cares for them, nay, may have greater care and concern for some of these not yet in the fold than for some who are. See the prediction in Eze. 34 : 23; 37 : 22–24, and the comment Eph. 2. Compare also the parable of the ninety-nine sheep left by the shepherd to seek the one lost. Matt. 18 : 12, 13. This figure of the shepherd appears often in the catacombs, and church symbols; the most common form is that of bearing the lost sheep on his shoulders.

Common Version.	Revised Version.
14 I am the good shepherd, and know my *sheep*, and am known of mine.	14 the sheep. I am the good shepherd; and
15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.	I know mine own, and mine own know 15 me, even as the Father knoweth me, and I know the Father; and I lay down my
16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.	16 life for the sheep. And other sheep I have, which are not of this fold: them also I must [1] bring, and they shall hear my voice; and [2] they shall become one flock, one

[1] Or, *lead* [2] Or, *there shall be one flock*

17. Therefore doth the Father love me] For the reasons already stated and the added ground that follows in this verse, the Father doth love me [Jesus]. The *διὰ τοῦτο*, "therefore," points not only backward, but as what follows is a re-statement in more explicit terms of what has gone before, it points to that also. He not only would put down his life for the sheep, but he lays it down, that he may take it again. This shows how voluntary and benevolent is the self-sacrifice which Christ makes for his people.

18. No man taketh it from me] This is a further declaration of the voluntary and free act of Christ in giving up himself as an offering for his people. It was not a forced appointment, not because wicked men conspired to crucify him, that he yielded. He had power to yield, or to resist; to give up his life and to take it up. He was acting from his own free will. This makes his sacrifice one of absolute divine love for us.

This commandment] These words may be taken: 1. To mean that Jesus had received the authority to state these truths from the Father; or they may signify, 2, that this giving up and retaking his life is a part of his great commission from the Father; or, 3, that he lays down and takes up his life at the command of the Father. The second view seems to be better. It is in closer harmony with the force of the Greek word for "commandment," which includes a charge, a direction, respecting the execution of the work. But the charge was given, because it was the chosen work and purpose of the Son. There was complete unity of counsel, purpose, and direction between the Father and the Son respecting the sacrifice of Christ and the plan of salvation.

19. a division . . because of these words] For a third time, the hearers were divided, and had a sharp discussion about Jesus. They still regarded his words as strange, enigmatical, and some treated them as fanatical and showing a crazed or demoniacal person. Others, though not perhaps able to explain or understand his sayings, fell back upon his wonderful miracle of healing the man born blind, and rightly assumed that a demoniac would not, and could not do such a benevolent and remarkable work. Hence to conclude that he was a demoniac, or insane was absurd. Whatever might be the mystery of his sayings, his works were an unanswerable testimony to his high and holy character.

SUGGESTIVE APPLICATIONS.—1. There is only one door to the Christian fold: that is through Christ. 2. Those who teach that there is any other, are among the thieves and robbers. 3. The church of God is his flock. 4. The members of it are sometimes exposed to wolves, false teachers. 5. Sinners

COMMON VERSION.	REVISED VERSION.
17 Therefore doth my Father love me, because I lay down my life, that I might take it again.	17 shepherd. Therefore doth the Father love me, because I lay down my life, that I may
18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.	18 take it again. No one [1] taketh it away from me, but I lay it down of myself. I have [2] power to lay it down, and I have [2] power to take it again. This commandment received I from my Father.
19 ¶ There was a division therefore again among the Jews for these sayings.	19 There arose a division again among the

[1] Some ancient authorities read *took it away*. [2] Or, *right*

enter Christ's fold through Christ himself, the only door of the fold. 6. Christ is also the Shepherd of the flock. 7. He secures its members; defends and saves each one, by the sacrifice of his own life. 8. He knows each believer and recognizes his particular needs. 9. The Father and the Son are united in the purpose and work of saving man. 10. The truths of the gospel have opposite effects on men: some think them foolish or insane, other see in gospel words and works proofs of a divine mind. 11. Demons do not expend power in works of benevolence and mercy.

AT THE FEAST OF DEDICATION, AND DEPARTURE BEYOND JORDAN. 10:22–42.

JERUSALEM AND PERÆA. DECEMBER, A. D. 29.

The narrative of the discourse of Jesus to the Jews, 10:1–18, closes somewhat abruptly with a notice of a division among his hearers for a third time. This next interview noticed by John took place at the feast of dedication. Whether the former discourse followed closely upon the feast of tabernacles, or was spoken just before the feast of dedication, is unsettled. There were two months between the two feasts. Where Jesus spent these two months is likewise uncertain. Many suppose he returned to Galilee; some that he was in Peræa. If the disputed reading "At that time was the feast of the dedication," John 10:22, could be supported, it would go far to establish the claim that the discourse about the Good Shepherd was not spoken in connection with the feast of tabernacles, but about the time of the feast of dedication. But this reading is not well sustained. The probabilities therefore are in favor of an interval of about two months between the events in 10:1–21, and 10:22–42.

The feast of dedication is not mentioned in the Old Testament and was not of Biblical origin. It was instituted by Judas Maccabæus about 164 B. C., when the temple at Jerusalem was purified and rededicated and a new altar of burnt offering built, after the desecration by Antiochus Epiphanes. Josephus calls it the festival of lights and lanterns, because of the brilliant illumination of their houses and temple, the number of lights being steadily increased night after night for eight days, amid great rejoicings. Compare 1 Macc. 1:52–60; 4:52–59; 2 Macc. 10:5–8. Josephus, Antq. 12:7, 6, 7. It was a time when the Jews anxiously longed for a deliverance from the Roman rule.

22. it was winter] The feast of dedication began on the 25th of the month Chisleu, about the 15th or 20th of our December. Jesus had come to Jerusalem to attend this feast. Being near the probable anniversary of his

COMMON VERSION.	REVISED VERSION.
20 And many of them said, He hath a devil, and is mad; why hear ye him?	20 Jews because of these words. And many of them said, He hath a demon, and is
21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?	21 mad; why hear ye him? Others said, These are not the sayings of one possessed with a demon. Can a demon open the eyes of the blind?
22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.	22 [1] And it was the feast of the dedication at

[1] Some ancient authorities read *At that time was the feast*

birth, there seems to be a peculiar fitness in his celebrating his last earthly birth-day at Jerusalem in this way.

23. Jesus walked [was walking] . . in Solomon's porch] The portion of the temple called Solomon's porch or portico, was a covered colonnade of an outer court, on the Eastern side. It was originally built by Solomon, according to Josephus, and the cloisters were restored by Herod. It was cold, wintry weather, and therefore Jesus was walking there, for protection from the cold; a nice touch of naturalness in the narrative.

24. tell us plainly] The Jews, rulers, prominent leaders, and many common people, mingling together, saw Jesus, and gathered round about him, and eagerly said to him, literally, "Until when do you hold our soul up?" That is, How long do you keep our souls in anxiety or suspense over this question? If thou art the Christ "tell us plainly" or "openly." Was this point made in candor? Or, was it an attempt to find some new ground for accusing him? Some, as Westcott, Godet, etc., say it was a question put in candor, with intent to support his claim if he made it. Others hold that the object was to entrap him. The result, the attempt to stone him, v. 31, favors the latter view.

25. I told you] Why should he repeat his frequent assertions on this point? They had not believed his former declarations; what hope was there of satisfying them now? Besides, they had witnessed his miracle done in the name of the Father, and it bore unmistakable proof of his divine and Messianic character. If their question was a sincere one, asked in candor, they had already an answer; if they were seeking grounds for arrest, they did not deserve any other answer than that now given.

27. My sheep hear my voice] These questioners did not believe, because they were not of his sheep. If they were of his sheep, they would know his voice, that is, they would understand his speech, and would not need to say: "Tell us plainly." This answer has been arranged in three forms: I. Three statements of one, two and three clauses each, as (*a*) My sheep hear my voice; (*b*) 1, I know them; 2, they follow me; (*c*) 1, I give unto

COMMON VERSION.	REVISED VERSION.
23 And Jesus walked in the temple in Solomon's porch.	23 Jerusalem: it was winter; and Jesus was walking in the temple in Solomon's porch.
24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.	24 The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ,
25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.	25 tell us plainly. Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear
26 But ye believe not, because ye are not of my sheep, as I said unto you.	26 witness of me. But ye believe not, because
27 My sheep hear my voice, and I know them, and they follow me:	27 ye are not of my sheep. My sheep hear my voice, and I know them, and they fol-
28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.	28 low me: and I give unto them eternal life; and they shall never perish, and no one
29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.	29 shall snatch them out of my hand. [1] My Father, who hath given *them* unto me, is greater than all; and no one is able to

[1] Some ancient authorities read *That which my Father hath given unto me.*

them eternal life; 2, they shall never perish; 3, no one shall snatch them out of my hand; II. Into two triplets, the first about the sheep, v. 27; the second about the Shepherd, v. 28, or (III) into three couplets thus: (1) "My sheep hear my voice and I know them." This shows mutual recognition of the relation; (2) "They follow me and I give unto them eternal life, obedience and reward;" (3) "They shall never perish and no one shall snatch them out of my hand;" perseverance in well-doing, and a pledge of protection. This last grouping is in closer accord with Hebrew rhythmic expression than the others. Were the questioners of the true flock, they would understand these words, and see in them a satisfactory answer to their question.

30. I and the Father are one] Taking the Jewish conception of the matter; these of whom he speaks have been given to him of the Father, whom all concede to be greater than all. No one can snatch them out of the Father's hand. Then he adds as a direct answer to their question: "I and the Father are one." The Arians understand this to mean that they are one in moral purpose, or ethical status, but his words here directly refer to unity of power. Perhaps it is pressing this single text too far to say that it declares unity of essence. There are other proofs of this elsewhere, and it is not necessary to press this text in its support.

31. Jews took up stones] The "again" refers us to a similar act noted in John 8:59. Here the expression strictly is "bore stones again [in their hands] to stone him." The rebuilding of the temple was yet incomplete, so that doubtless pieces of marble lay scattered about, which they picked up, and carried in order to stone him. But they would not actually stone him in the temple courts: they would bear him outside of that sacred enclosure for stoning.

32. for which . . works] Jesus arrests their intention by a question, pointing to his many good works, which he had shown them from the Father, that is by his authority and power. These wondrous miracles, they could not dispute; "For which of these works do ye stone me?" He still maintains the relation of himself to the Father, but puts the fact from the side of his works. They must answer this by reason and not by a shower of stones.

33. For a good work . . not, but for blasphemy] They deny that they are to stone him for a good work; but they do it for blasphemy as

COMMON VERSION.	REVISED VERSION.
30 I and *my* Father are one.	30 snatch [1] *them* out of the Father's hand. I
31 Then the Jews took up stones again to stone him.	31 and the Father are one. The Jews took up
32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?	32 stones again to stone him. Jesus answered them, Many good works have I shewed you from the Father; for which of those
33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.	33 works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou,
34 Jesus answered them, Is it not written in your law, I said, Ye are gods?	34 being a man, makest thyself God. Jesus answered them, Is it not written in your
35 If he called them gods, unto whom the word of God came, and the Scripture cannot be broken;	35 law, I said, Ye are gods? If he called them gods, unto whom the word of God came

[1] Or, aught

required by their law. What was the blasphemy? "Thou, being a man, makest thyself God." They understood that he claimed to be one in essence with the Father; even God, as the Father is God. Did they understand him correctly? If they did not, and he allowed them to condemn him on this false charge, then he is open to the charge of contributing to his own condemnation. He did not correct their view; hence it must be concluded that he meant to make the claim the Jews understood him to make. The Arian view that he was not God and did not claim to be divine as God is divine, is contrary to this and other positive assertions of Jesus himself.

36. Say ye . . Thou blasphemest] He now meets their charge by an argument based on a passage in Ps. 82:6. The claim he had made was sustained by their law. Not that the law was theirs and not also his. He argues with them from their law; the argument being from a lesser to a greater. In your law it is written, "I said, Ye are gods." If he [the lawgiver, or the Holy Spirit, since the subject is not given] called them gods, unto whom the word of God came, and the Scripture cannot be broken thereby, then how can you say of him whom the Father hath sanctified and sent into the world, "Thou blasphemest;" because I said, "I am the Son of God?" That is, if rulers and princes who are only men, yet when coming as the representatives of God, are called gods, in the Scripture which is inerrant and cannot be broken, or annulled by any judgment, then how can you charge blasphemy upon me, since I am sanctified, set apart for my mission and sent into the world by the Father, when I call myself Son of God? Notice this is an *argumentum ad hominem*, turning their own points against themselves, without asserting the truthfulness or untruthfulness of their position. There are three distinct steps in the answer: 1. If the law, Ps. 82:6, called men gods because they as judges were bound to carry out God's will given to them, and, 2. If the Scripture cannot be broken, faulty, or in error, since you appeal to it as infallible; then 3. How can you accuse me of blasphemy, for saying, "I am the Son of God," since the Father hath sanctified and sent me? Your law should have taught you that such a charge cannot be sustained; for I have an infinitely higher right to the title "Son of God" than rulers have to the title given them in the law. Jesus appeals to Scripture for his answer to the Jews. They would accept it as authority, yet they might question his interpretation and application of Scripture. The high regard for Scripture is clear. Ryle thinks this one of the strongest passages in favor of the divine authority of every word of Scripture, as the point of his argument turns on a single word. It is a very strong proof that the Jews believed every portion of their Scripture incontrovertible; but as Jesus uses the argument somewhat ironically, or from their own view of things, it must not be pressed too far, as having the force of a direct assertion of Christ respecting

COMMON VERSION.	REVISED VERSION.
36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?	36 (and the scripture cannot be broken), say ye of him, whom the Father [1] sanctified and sent into the world, Thou blasphemest;

[1] Or, *consecrated*

the inspiration and authority of Scripture. He was not speaking on that subject, but only answering a charge of the Jews from their own standpoint.

37. If I do not] From turning their own Scriptures as they interpreted them against themselves, to answer their charge of blasphemy, Jesus again appeals to his works. Are the works not in harmony with right views of God and his character? If the evidence they give is insufficient, do not believe me. If they are in harmony with the Father, though you refuse to believe my assertions, you surely must believe the works. Their testimony is irresistible. From this time onward, you must know, from seeing the facts, and understand, from examining the particulars of these works and reasoning about their origin and character, that the author of them is God; the Father working in Jesus, and Jesus with and in the Father; or, as he had before asserted, "I and the Father are one," v. 30.

39. sought again to take him] The inference is that they now were aroused into stronger animosity and wished to take him forcibly from the temple area to execute their previous purpose to stone him. Some hold that *πάλιν*, "again," is opposed to this interpretation and must point back to the intent to take him noticed in John 7:30, 32, 44. But the word is omitted by Tischendorf, though admitted by Tregelles and the Revised Version. It is used in v. 31, and may simply signify a renewal of the efforts violently to stop his teaching. In the confusion and tumult they raised, Jesus went forth out of their reach. It is not necessary to suppose his escape was by miracle. He had many friends; and his prudence, dignity, and power were quite adequate to account for his escape from a turbulent crowd.

40. went away again beyond Jordan] If "again" is taken here as some take it in v. 39, we must suppose that he had on some previous occasion escaped from the rulers by going beyond the Jordan. But when? There is no definite record of a previous escape beyond the Jordan. Are we to infer one that is not recorded? This is probable; or the "again" may refer only to the escape from the Jews and not to his going beyond the Jordan. Or, it may allude to his presence there at his baptism mentioned in John 1:28. The narrative does not enable us to decide with certainty in respect to these inferences. The place to which Jesus went was, however, "Bethany beyond Jordan," 1:28, the place where John baptized before he went to Ænon near Salim, 3:22. This Bethany some have placed on the wady Nimrin about 6 miles from the Jordan, and 12 or 15 miles north-east from Jericho.

COMMON VERSION.	REVISED VERSION.
37 If I do not the works of my Father, believe me not.	37 because I said, I am *the* Son of God? If I do not the works of my Father, believe me
38 But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father *is* in me, and I in him.	38 not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in
39 Therefore they sought again to take him; but he escaped out of their hand,	39 me, and I in the Father. They sought again to take him: and he went forth out of their hand.
40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.	40 And he went away again beyond Jordan into the place where John was at the first

41. John did no miracle [sign] John the Baptist was a "voice crying in the wilderness." No miracle, wonder, or sign is recorded as done by him. The multitude who now resorted to Jesus in this place beyond Jordan, were on the scene of John's preaching and baptism. This suggests the work of John in contrast with the wonder-working of Jesus, and also the definite testimony of John about Jesus, which the people now perceive to be true in every respect. This caused many to be convinced that Jesus was the Messiah. So they "believed on him there," not merely believed him, that is, his sayings, but believed on him. He was the Messiah, the Saviour of the world; they believed unto salvation. They did what Jesus urged the Jews to do, believed the evidence of his works as convincing.

SUGGESTIVE APPLICATIONS.—1. The great question, Do you know that Jesus is the Christ? 2. Have you believed his words? 3. If not, have you believed his works? 4. Unbelief cannot be excused on the ground of insufficient evidence. 5. Your disbelief is proof that you are not of God's flock. 6. The true Christian knows, follows, and is saved by Christ. 7. Christ and the Father are pledged to protect their own. 8. The miracles and works of Jesus attest his character as Son of God. 9. The power of God the Father will uphold his saints. 10. Jesus and the Father are one. 11. The works of Christ prove him to be one with the Father. 12. Jesus retires from the violence of enemies, when no good could be done by further withstanding them; his followers may imitate him in this. 13. The testimony of John and of the works of Jesus agree in proving Jesus to be the Messiah.

THE DEATH OF LAZARUS. 11:1–16.

BETHANY. PERÆA. JANUARY, A.D. 30.

This is the most remarkable miracle in Christ's ministry. John alone records it. There are eighteen notable miracles recorded in one Gospel only. Of these eighteen, two are given by Mark only, three by Matthew only, seven by Luke only, and six by John only. Why was this wonderful miracle of raising Lazarus from the dead omitted by all the other evangelists, especially by Luke who used so much diligence in securing the materials for his narrative? As John wrote after the others, and doubtless had seen their Gospels, it would be expected that he would omit some miracles recorded by them, unless their narration was necessary to complete his purpose. Why the others omitted this great miracle, is unknown. Some reasons may be suggested to account for it: 1. The three synoptic writers deal mainly, almost exclusively with the Galilæan ministry. Luke, it is true, narrates the Peræan ministry, but neither he nor Matthew nor Mark give the Judæan ministry as John does. This miracle belongs to Christ's work in Judæa. 2. There may have been some of the Bethany family living when the synoptics wrote, and

COMMON VERSION.	REVISED VERSION.
41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.	41 baptizing; and there he abode. And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true.
42 And many believed on him there.	42 And many believed on him there.

the narration of this miracle might put them in peril of persecution by the Jewish authorities. 3. The miracles of Jesus were so numerous, that a few only were described by any of the evangelists, John 20 : 30. Among so many miracles, many perhaps of raising the dead ("the dead are raised," Luke 7 : 22), this one of the raising of Lazarus may not have stood out so prominently in their minds as it now does in ours. 4. John finds it a necessary part of his history of the hate and conflict of the Jews with Jesus. This miracle in some measure led to a culmination of their plots to destroy Jesus. The wild conjecture that the narrative of this miracle grew out of the parable of Dives and Lazarus shows how hard-pushed the rationalists are in their efforts to eliminate miracles from the Gospel history. The narrative of this miracle is remarkable for its minute touches, significant of the reality and truthfulness of the account, and also for its silences. The touches are: the close friendly relations of the family to Jesus; the mention of Lazarus sleeping; the precise location of Bethany; the contrasted act of the two sisters when Jesus was coming; the pause and weeping of Jesus; the appearance of Lazarus as he came from the tomb. The silences are: no mention of the return of the messenger; no message returned to the anxious sisters, unless the ambiguous words of v. 4 are supposed to have been carried back—a very doubtful supposition; no report of what Lazarus said or did when brought back to life; no hint of how the sisters welcomed him when he arose, nor of where Lazarus lived, nor how long.

It is further remarkable that while in the parable of Dives and Lazarus (not the same Lazarus as here) it is declared Jews would not believe though one rose from the dead, here the account of this actual raising of Lazarus closes with: "Many, therefore, of the Jews who came to Mary and beheld that which he did believed on him." v. 45.

Notice also the remarkable reason for delaying for two days after the sad news reached Jesus. The "therefore" makes a strange turn. We would expect to read: Jesus loved them, and heard that the brother was sick, therefore he went at once to them. But instead we read "therefore" he abode where he was. Here is an instance of what F. B. Meyer calls "Love's delays." He delayed going not because he did not love them, but because he loved them. Divine love has infinite reserve and infinite resources, and always seeks the greatest blessings for the object of its love. Jesus permits the pain in order to confirm the belief of his disciples. See v. 15. Jesus as the resurrection and the life, gives eternal life to all who believe on him.

The result of this miracle, as of the first at Cana recorded by John, was to be the glory of God. 1. It led many to believe on Jesus to God's glory. 2. It led to Jesus' death, by which he glorified God, and was himself also glorified.

1. was sick . . Lazarus, of Bethany] He was sick at Bethany, less

COMMON VERSION.	REVISED VERSION.
CHAP. XI.—Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.	11 Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her

than two miles east of Jerusalem, and just over the spur of Olivet. His name Lazarus is a form of the Hebrew Eleazar, meaning "God is help." He cannot be identified with Lazarus in the parable of Dives and Lazarus, nor can his sister Mary be identified with Mary Magdalene, nor Magdalene with the woman that was a sinner in Luke 7 : 37. See 8 : 2. The family is identified with the town. The Greek reads literally: "Lazarus from Bethany, out of the town of Mary." But a similar expression is used about Philip and Bethsaida in John 1 : 44. Bethany was a small village on the eastern slope of Olivet, about fifteen furlongs (about two miles) from Jerusalem, v. 18. It is thus carefully distinguished from the other Bethany beyond Jordan, where Jesus had gone. Compare John 1 : 28 and 11 : 18, Revised Version. The site of Bethany has been identified and described. It is on the side of the mount of Olives, and has a ravine on the east of it. It consists of about 20 families, in houses which are poorly built of stone. The castle, house, and tomb of Lazarus are shown; the latter since the fourth century, when a church stood over it. The tomb is now shown north-east of the castle, in a vault of rock and masonry reached by 26 steps. The ante-chamber is about 15 paces square, the chamber about 10 feet square, and is two steps below the ante-chamber. The vault is now sacred to Christians and Moslems alike. A mosque with a white dome has been built over it. East of the village are rock-hewn tombs, and the rocky ground around the village is carefully terraced, and cultivated with figs, olives and other trees. The village is now called El-Azarieh.*

2. it was that Mary] To inform his readers more definitely about the family, John states which Mary it was, namely, the one who anointed the Lord's feet at this village, as he further narrates in 12 : 1–6. Moreover, that allusion is intended to show the ties of the family to Jesus. The form of the allusion assumes that this fact of the anointing was well known, as Matthew also intimates, Matt. 26 : 13.

3. he whom thou lovest is sick] The message is tender, delicate, accompanied by no request. The sisters assumed that the information would be enough. Jesus would do what was wisest and best, when he knew the fact of the sickness. Yet they hoped he would come, as v. 21 shows. They believed Jesus had found their Bethany home a sweet and quiet retreat from the harassing plots of the Jews and the weariness of his work. His presence had been a comfort to the home, as the home was a comfort to him. The message was one to remind Jesus of all this, as well as of the friendship he had for the sick brother, and they had for Jesus. Moreover the absence of a definite request from them, suggests their fear of the great peril to Jesus in coming there.

COMMON VERSION.	REVISED VERSION.
2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)	2 sister Martha. And it was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother
3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.	3 Lazarus was sick. The sisters therefore sent unto him, saying, Lord, behold, he whom

* See Pal. Memoirs, III, pp. 27, 28.

4. This sickness is not unto death, but] The design of this sickness is not death, but glory to God in impressing the truth that Jesus is the resurrection and the life, v. 25. It is not meant that he will not die of this sickness, but it does mean that in some way this sickness would signally be for the glory of God. The saying is not noted as an answer for the messenger to take back to the family, but was spoken to the disciples. Yet it is probable this message was returned to Bethany.

5. Jesus loved Martha, and her sister, and] The evangelist adds this statement to show that each member of the family was loved of Jesus. And the Greek word for "loved" is not the common one to express human friendship but the one used to express the divine love of Jesus for his disciples. The affection was one of moral and religious choice and excellence.

6. he abode two days] He did not delay for lack of interest in or affection for the family. His love for them would naturally take him there at once, we would think. Nor was his delay primarily to test their faith, but it was for the glory of God as already stated in v. 4. Nothing is said of any special work or teaching that hindered him. It was no act of indifference or neglect; he intended to give them a signal blessing. He would wait until it could be done. The Greek does not imply, as do the English Versions, that Jesus abode there two days, because he heard that Lazarus was sick. It rather implies that he would have gone at once, but for reasons stated afterward. We are in trouble, we send a message to the Master; he delays an answer. We urge him; still he delays. We are in deeper trouble; has he forgotten or forsaken us? He loves us still; his delay may be one of the surest proofs of his love.

7. Let us go into Judæa] He did not go when the message came, that was a call to go; why go now? So the disciples naturally reasoned. He had but just now escaped stoning in Judæa, showing that he had not been long in Peræa. Why should he risk his life in Judæa so soon again? The rulers were angry; there had not been time for them to cool. He was doing a good work where he was; why not remain? v. 8.

9. walk in the day] The answer of Jesus is as general as was his pro-

COMMON VERSION.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.
5 Now Jesus loved Martha, and her sister, and Lazarus.
6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.
7 Then after that saith he to *his* disciples, Let us go into Judea again.
8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?
9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.
10 But if a man walk in the night, he stumbleth, because there is no light in him.

REVISED VERSION.

4 thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of
5 God may be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus.
6 When therefore he heard that he was sick, he abode at that time two days in the place
7 where he was. Then after this he saith to the disciples, Let us go into Judæa again.
8 The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee;
9 and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this
10 world. But if a man walk in the night, he stumbleth, because the light is not in him.

posal to go into Judæa. There seems to be no relation to Lazarus in it; certainly the disciples discovered none. It is rather the thought of 9:4 in a more extended form. There are twelve working hours, hours of light in a day. These are his allotted time. One cannot stumble when at his duty where and when God calls him. If he breaks over that time, or place, he must fall. This is a general lesson for all disciples. The Lord's light is about and in us, so long as we are where the Lord appoints us to be, and doing the work he has assigned us. Then we are safe, and only then, even though we may suffer, and count not our lives dear unto us for his sake who gave his life for us. The disciples did not see the application to the case in hand, so Jesus explains it.

11. Lazarus sleepeth [is fallen asleep] The Revised Version gives the better form: "Lazarus is fallen asleep," a phrase which became a very common designation of death, as indeed it was in the Old Testament history. See accounts of the death of various kings. The early Christians adopted as a common epitaph, "Fallen asleep," a beautiful description of a Christian's death. Notice the delicate tenderness with which Jesus speaks of Lazarus; "our friend." The Lord classes himself with his disciples as friends also of Lazarus who had fallen asleep. As an explanation for his proposed journey into Judæa, he says, "I go, that I may awake him out of sleep."

12. if he sleep, he shall do well] Or, better, as the Revised Version, "Lord, if he is fallen asleep, he will recover" (Greek, "be saved"). The old Jewish physicians had a proverb, "Sleep is a good sign for the sick." The disciples misunderstood the meaning of Jesus. They wanted to hinder him from falling into the clutches of the angry Jews. The writer in v. 13 states briefly what Jesus really meant, and what the disciples thought he meant, to show that there was no confusion of thought in the minds of either party, but only a misapprehension of the thought of Jesus by the disciples.

14. said unto them plainly, Lazarus is dead] Without metaphor, or reserve, in plainest words he now tells them, Lazarus is dead. No later messenger had come to inform him, so far as the record shows. He knew it, however, and now tells the painful news to the twelve. The sickness had ended in death, but the death would be temporary, not the usual ending of that event in the corruption of the body. See v. 4.

15. I am glad for your sakes that I was not there] Jesus is not glad that Lazarus is dead, for he wept over it, v. 35. But he is glad he was

COMMON VERSION.	REVISED VERSION.
11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.	11 These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake
12 Then said his disciples, Lord, if he sleep, he shall do well.	12 him out of sleep. The disciples therefore said unto him, Lord, if he is fallen asleep,
13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.	13 he will [1] recover. Now Jesus had spoken of his death: but they thought that he
14 Then said Jesus unto them plainly, Lazarus is dead.	14 spake of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus
15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.	15 is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

[1] Gr. *be saved*

not there, because it would be of great advantage to the faith of his disciples in understanding and believing the changes soon to come to Jesus himself. He does not say he is glad for Mary and Martha and Lazarus even, but only for his disciples' sakes. The lesson of trust in God, of faith in the resurrection was to be taught them by this remarkable miracle. Their faith needed strengthening for the trial just before them. Now although he is dead, let us go to him; a remarkable expression; go to their friend, who was dead with God, in the spirit world! Jesus did go, and recalled him from that world as we shall soon see.

16. Let us also go, that we may die] Thomas called Didymus "the twin," the doubter, is devoted to his Master. If Jesus is going to grieve himself to death at the tomb of their friend Lazarus, or to be stoned or killed by the angry Jewish rulers or mob, Thomas is ready to die with him. Even if the words be taken as the language of despair and destroyed hopes, as some say, yet they show remarkable devotion to Jesus, a love, and willingness to share the fate of their Master, even in death. If Jesus had been in Bethany when Lazarus was sick, he would not have died, so Martha believed, v. 21, and probably she was correct. Then only a miracle of healing would have been performed, adding another to a multitude of a similar kind. Now, there would be the most remarkable instance of raising the dead, such as to confirm the faith of believers in the power of Christ, as the resurrection and the life; hence, Jesus is glad for their sakes, "to the intent that ye may believe."

Suggestive Applications.—1. Christ's view of death is not our view. 2. The friendship of Christ and of Christians is the truest friendship. 3. The message to Jesus need not be one urging him to come, but only telling him of our distress. 4. He will come or delay, as it may be best for the spiritual interests of his kingdom. 5. When disciples misunderstand, Jesus sometimes makes the truth very plain, although it is painful to do so. 6. Sleep and death have striking resemblances. 7. The friendship of Jesus is revealed at the death of his saints. 8. If we are friends of Jesus, we need not be afraid to die. 9. Sleeping in Jesus, he will awake us. 10. Those whom Jesus loves fall asleep, enter the tomb. 11. The joy Jesus has in the absences from his friends, because of the greater good that he will finally bring to them.

The Raising of Lazarus.

Bethany. January, A. D. 30.

If Bethabara, the Peræan Bethany, was a few miles east of Scythopolis, as the Palestine Exploration reports suggest, it would take about two days for a journey to Jerusalem. If it was located north-east of Jericho, as some traditions suggest, one day's travel would be sufficient to reach Bethany near

Common Version.	Revised Version.
16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.	16 Thomas therefore, who is called [1] Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

[1] That is, *Twin.*

Jerusalem. Whether Lazarus died on the day the messenger was sent to Jesus, or at the end of the two days' delay is uncertain. The former has been the prevalent conjecture of scholars, but if the Peræan Bethany was far north of Jericho, requiring two days' journey to reach the Jerusalem Bethany, then the latter view is more probable. He reached there the fourth day. The public mourning sometimes lasted seven days in cases of royal or important persons. The family mourning would last thirty days. Hired mourners were common, but there is no allusion to this custom in the case of Lazarus. The company sitting in the house to comfort the sisters were friends and acquaintances of the family rather than hired mourners. The evangelist first explains the location of Bethany, and the days since the death, to account for the presence of the Jews, and the events that attend the raising of Lazarus.

17. in the grave [tomb] four days] The "grave" or "tomb" was not dug in the ground, but was a cave in a rock resembling the vaults in large cemeteries. The "four days" may be accounted for in several ways. The journey may have required two days. Jesus started perhaps the day following the death, reaching there the morning of the fourth day; this would be, according to usual Jewish reckoning, four days.

18. nigh unto Jerusalem] The position of Bethany so near to Jerusalem, will account for the great danger attending a visit of Jesus to Bethany, when the rulers were angrily seeking to destroy him. It will also explain the presence of many Jews, and the bitter opposition which speedily followed this miracle. Whether by "the Jews" the evangelist here means the "rulers," as some suppose, is uncertain. John does commonly, though not always, use the phrase to signify the hostile Jews. See John 2:6-13; 3:1; 4:1, and 1:19. The family was one of social position and had friends among the important families in Jerusalem. These came to mourn with the sisters, literally, to address words of hope to them.

20. Martha . . went] The narrative does not distinctly say, but leaves the reader to infer, that Martha, busy with household duties, heard of the coming of Jesus, while Mary, secluded in her room, did not know of it until Martha returned from her interview with Jesus and brought a message from the Master to Mary. Jesus appears to have been outside the village, but not far away. Notice the contrast in the character of the two sisters, as indicated here, is perfectly harmonious with that noted in Luke 10:38-42. Martha was practical, energetic, busy about daily duties, and impulsive: Mary was thoughtful, reflective, less active, and demonstrative, but strong in the depth of her love and attachments.

COMMON VERSION.	REVISED VERSION.
17 Then when Jesus came, he found that he had *lain* in the grave four days already.	17 So when Jesus came, he found that he had been in the tomb four days already.
18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:	18 Now Bethany was nigh unto Jerusalem,
19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.	19 about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to con-
20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.	20 sole them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still

View of Bethany. Castle of Lazarus in Centre Background.

21. if thou hadst been here] This is not an exclamation of reproach, but of regret. It assumes that Jesus could not have reached there in time. Either the brother died before the messenger reached Jesus, or it was impossible for Jesus to come in time, is the apparent thought that prompts this regret. She has no doubt that Jesus would have restored her brother, if he had been in Bethany before he died. "If" has not always a thought of chance in it; rather it is a thought of possibilities. Martha and Mary did not mean that there was any chance about the event, for Martha at once expresses her confidence that Jesus can yet do much. She puts in words a hope that it will be consistent with his will to restore her brother even now. She believes he has the power with God, to secure this, v. 22.

23. Thy brother shall rise again] Jesus responds to her hope; but to her the words are ambiguous. The sense in which they would ordinarily be understood is that he would rise at the last day. Jesus probably intended the words to be ambiguous in order to arouse her faith.

24. I know that he shall rise] Martha accepts his words in the usual sense; perhaps that she in her turn might learn from him, whether he really had another deeper meaning. Meyer, however, supposes that her response expresses her resignation to the disappointment, which now came into her mind. The believing Israelite had faith in a resurrection as surely belonging to the Messianic era, when the final sway of that kingdom should be established. See Dan. 12:2; 2 Macc. 7:9, 14.

25. I am the resurrection, and the life] This was the general truth, which the great miracle, soon to be performed, would attest and impress. Jesus would himself come from the power of death, so proving himself to be "life" in the specific and absolute sense. He is the resurrection since he is the absolute life. That truth was emphasized at the beginning of this Gospel, 1:4; 3:36; 4:14. The phrase, however, may mean that Jesus is the power of resurrection and of the life that follows the resurrection; that is, the life of the saved souls in the world to come. But John holds to the broader thought in the opening of his Gospel, and it is better here to understand that Jesus claimed to be the fountain, the source of all life, as is represented elsewhere.

that believeth . . though he die] This appears to be first intended to revive hope in Martha. But it is closely related to the general truth in

COMMON VERSION.	REVISED VERSION.
21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.	21 sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here,
22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.	22 my brother had not died. And even now I know that, whatsoever thou shalt ask of
23 Jesus saith unto her, Thy brother shall rise again.	23 God, God will give thee. Jesus saith unto
24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.	24 her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:	25 Jesus said unto her, I am the resurrection, and the life: he that believeth on me,
26 And whosoever liveth and believeth in me shall never die. Believest thou this?	26 though he die, yet shall he live: and whosoever liveth and believeth on me shall

the first clause of the verse. This clause has been used by some to support the view that the true believer will receive endless existence as a reward for his belief, while with the unbeliever all will be ended with death. This passage alone might be so interpreted, perhaps. But it might also be interpreted, in view of the speedy raising of Lazarus, to imply that every true believer would be raised immediately after death, as Lazarus was. But this meaning is so at variance with experience, as to be absurd. If, however, the language cannot be strained to support the latter, neither ought it to be stretched to sustain the former view of immortality only in Christ, and the companion view of the limited existence of the wicked. We must then apply the thought to the spiritually good. In Jesus the formerly dead live, and thus living do not die. The thought does not refer to immortality, but to a holy spiritual life in the image and presence of God. Then to fix Martha's mind on the thought, he asks, "Believest thou this?"

27. Yea, Lord: I have believed] Notice the perfect tense as in the Revised Version. She addresses him as "Lord," although in v. 28 she speaks of him as "Master," Greek "Teacher." Martha affirms that she has already believed that Jesus is the Messiah, "the Son of God," he that cometh according to promise and prophecy, into the world. This confession may be compared with that of Peter, Matt. 16:16; Luke 9:20; Mark 8:29–33.

28. called Mary her sister secretly] The address to her sister implies that Jesus had asked for Mary. Martha accepted the response of Jesus as comforting, and giving some intimation of what he might do even now in their extremity, a thing she had suggested in her first greeting of Jesus. She sought Mary secretly, lest the crowd should interfere with their movements and with any plan Jesus might have for their comfort. The narrative also implies that Mary was in ignorance of the arrival of Jesus until thus informed by Martha. This is further implied by the promptness with which she went to meet Jesus, who remained out of the village, where Martha met him. Why he did this can only be conjectured. Possibly it was to avoid the crowd of Jews, many of whom may have been hostile to him. But they cannot all have been of this unfriendly class, since it would be inconsistent with the facts stated in vs. 37 and 45. Alford suggests that this act of Martha in calling her sister, is characteristic of one who had not been habituated herself to listen to his instructions, but knew this to be the delight of Mary.

COMMON VERSION.	REVISED VERSION.
27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.	27 never die. Believest thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he
28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.	28 that cometh into the world. And when she had said this, she went away, and called Mary [1] her sister secretly, saying, The
29 As soon as she heard *that*, she arose quickly, and came unto him.	29 [2]Master is here, and calleth thee. And she, when she heard it, arose quickly, and
30 Now Jesus was not yet come into the town, but was in that place where Martha met him.	30 went unto him. (Now Jesus was not yet come into the village, but was still in the

[1] Or, *her sister, saying secretly* [2] Or, *Teacher*

31. when they saw Mary] Mary sought to go alone to meet Jesus. The Jews saw her start out quietly, and according to Eastern custom as friends, they would attend her and mourn with her at the tomb. The revised reading "supposing that she was going unto the tomb to weep (or 'wail') there" is based on a change of one word in the Greek text: "thinking" or "supposing" for "saying." The other changes in the Revised Version are due to a different rendering of the participles. The Jews do not appear to have had any knowledge or expectation of the presence of Jesus in the vicinity. They were only following an Oriental custom of joining relatives in their mourning at the tomb of those who had died.

32. fell down at his feet] The prostration of Mary at the feet of Jesus is unlike the method of Martha, v. 21, but her words are the same. Mary shows how deep was her grief, and how firm a hold the loss had taken upon her heart. The address shows that the sisters had the same thought, probably, having talked over the matter together, and settled it in their minds, that if Jesus the friend of the family and the wonder-worker, and the Christ, had been with them, he would have healed their brother. Mary does not add the hope expressed by Martha in v. 22, but breaks down in a flood of tears.

33. groaned in the spirit] This outburst of grief from Mary before Jesus, caused the Jews with her also to break out in sympathetic weeping. Jesus saw both her and the Jews weeping, literally "wailing;" his spirit was deeply moved because of his tenderness, and agitated within himself. The Greek is peculiar and commonly expresses "indignation of spirit." But at what would Jesus have "indignation of spirit?" Was it at himself for being so agitated (Origen, Chrysostom, Alford, Hilgenfeld), or at death, or the power of death (Augustine, Olshausen, Melanchthon, Calvin, Keil, Hengstenburg), or at the unbelief of the Jews (Erasmus), or of the sisters (Lampe, Kuinoel), or that he had not been able to avert this calamity (De Wette), or at Satan or at the supposed hypocritical tears of the Jews (Weiss, Meyer)? Or, was it a reaction of the spirit of Jesus to throw off the emotions that for the moment overpowered him, or at the fact that the conflict involved his own death (Godet)? These points have not been, nor are they otherwise brought into view in the narrative. We must conclude with President Dwight that it is exceedingly difficult to find any explanation of the word as meaning indignation that will prove satisfactory or consistent with the context. He observes

COMMON VERSION.	REVISED VERSION.
31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.	31 place where Martha met him.) The Jews then who were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going
32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.	32 unto the tomb to [1] weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my
33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,	33 brother had not died. When Jesus therefore saw her [2] weeping, and the Jews *also* [3] weeping who came with her, he [3] groaned

[1] Gr. *wail.* [2] Gr. *wailing.* [3] Or, *was moved with indignation in the spirit*

that "words of this character* pass into a somewhat wider or looser sense," instances of which occur. All the explanations as to anger seem lame devices (to meet a difficulty), of things nowhere else suggested by the writer. Is it not more simple and natural to suppose that here John intended to express deep perturbation of spirit by those words? Moreover, the idea of perturbation of soul is in closer harmony with the general tenor of the narrative and the direct statement in v. 35, than is that of anger. The Greek word *ἐμβριμάομαι* is not used elsewhere by John except in v. 38, and only three times by other New Testament writers: "strictly charged;" Matt. 9:30; Mark 1:43; and "murmured against her," Mark 14:5. In Æschylus it is used to describe the snort of horses as in fright. It will be seen that while the word usually means some form of indignation in ordinary Greek, yet it is used evidently in a somewhat loose sense in later Greek, so that the broader interpretation is admissible. The outward circumstances would disturb, trouble, perturb his spirit. Jesus was moved by the deepest inward agitation of soul, an agitation perhaps in which were blended sympathy, grief, compassion, horror, and holy detestation of the terrible work sin and death had wrought in the world.

34. Where have ye laid him?] Did Christ ask simply for information? Or, did he not ask rather for the purpose of directing their thought and faith to the miracle he was intending to perform? He would prepare them for the sign. They respond, by leading the way to the tomb, and requesting him to come and see the place.

35. Jesus wept] Three times it is said in Scripture that Jesus was in tears: "tears of *friendship*," says Schaff; at the grave of Lazarus; tears of *sorrow* over unbelieving Jerusalem, Luke 19:41; tears of bloody *agony* in Gethsemane under the burden of sin and guilt of mankind, Luke 22:44 and Heb. 5:7. The English reader must not understand that the Greek word for "wept" as applied to Jesus is the same in John and Luke. The word in Luke 19:41 is, however, the same as that used by John in regard to Mary in vs. 31, 33.

37. Could not . . have caused that this man] Some of the Jews take this weeping of Jesus as evidence of unusual love for the dead Lazarus. Others express surprise that he should not have prevented Lazarus from dying. Both show that they saw in his weeping a proof of his intense love, sympathy, and affection for the afflicted family. They further show that not

COMMON VERSION.	REVISED VERSION.
34 And said, Where have ye laid him? They say unto him, Lord, come and see.	34 in the spirit, and [1] was troubled, and said, Where have ye laid him? They say unto
35 Jesus wept.	35 him, Lord, come and see. Jesus wept.
36 Then said the Jews, Behold how he loved him!	36 The Jews therefore said, Behold how he
37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?	37 loved him! But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that

[1] Gr. *troubled himself.*

*See Dwight in Godet, p. 490.

all the Jews present were hostile to Jesus. Though not warranted by the language, to infer that they were cordial friends, it is safe to conclude that they looked with favor upon his expressions of kindness for the family. Some, however, regard the expression of the second class as ironical and suggesting his inability to heal Lazarus, although he was reputed to have opened the eyes of a blind man. Grammatically, the language will bear this interpretation, and if so taken, then we may identify this class of the Jews with those, who later went and reported to the Pharisees the things which Jesus had done, v. 46.

38. it was a cave] Again repeating the groaning in himself; the same phrase as in v. 33, Jesus comes to the tomb, which was either a natural or artificial cave. A stone lay over the mouth of it, or, the Greek may mean a stone lay against the opening of the cave. See Revised Version. Both forms of caves are found in the vicinity of Bethany. One of the former kind is now shown at the village.

39. Take ye away the stone] Man is helpless in the work of actual raising of the dead, but there is a work for him to do. He can roll away the stone. This he is required to do. The rest may be left for the Son of God. How true is this also in the work of restoring the dead in sins to spiritual righteousness.

Lord, . . he hath been . . four days] Here is a touch of naturalness in the narrative indicating its truthfulness, and that the historian was an eye-witness of what he describes. Martha shrinks from an exposure of the corpse of her brother. His body had been buried so long, having been only partially embalmed since the Jews did not embalm as did the Egyptians, that she assumed decay must have begun, and in that warm climate the odor of the body would become very offensive. She preferred not to see the putrefying body; so she states her objection, not in a form to imply that she knew as a fact that the body was offensive, but that it was surely to be expected after he had been four days dead or buried; the Greek is elliptical and either word may be supplied, though the English Versions insert "dead."

40. Said I not unto thee, that, if] Martha's objection meant more than that her faith was weak. If it prevailed it might prevent the raising of Lazarus. The first steps must be taken by man. So Jesus reminded her of his former sayings not alone to revive her faith, but also to remove her objection, and to allow the stone to be taken away. Thus alone could the glory of God be manifested at that tomb. Reverting to the conversation in vs.

COMMON VERSION.	REVISED VERSION.
38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.	38 this man also should not die? Jesus therefore again [1] groaning in himself cometh to the tomb. Now it was a cave, and a stone
39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.	39 lay [2] against it. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead*
40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?	40 four days. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou

[1] Or, *being moved with indignation in himself* [2] Or, *upon*

22-27, Martha appears to have yielded, and the command of Jesus was executed, the stone was removed.

41. Father, I thank thee] Notice, Jesus thanks the Father because he has already heard him. The language implies some strong intercession at an earlier period, and the consciousness that God had heard and granted the wish of his heart. Perhaps this was when he first heard of the sickness of Lazarus in Peræa, and knew that he was dead. Then follows a more remarkable confession in the prayer; "thou hearest me always," v. 42. This is not an isolated, exceptional instance; it is rather the common experience. The Father always hears. It is further very remarkable, that there is no petition in this prayer. It has no request, but is wholly a prayer of thanksgiving. Again, the prayer was not spoken on Christ's account, but only for the sake of the multitude standing around him. What was the lesson this prayer was intended to teach them? Obviously, that the multitude should glorify the Father, and should recognize Jesus as one sent and acknowledged by the Father. This would attest the words of Jesus, in his interview with the Jews given in Chap. 10.

43. Lazarus, come forth] Jesus called in a loud voice, as if death were a deep sleep from which one must be awakened. He calls loudly, that the crowd around may know that here is one who has power over death. At what precise moment the awakening from death took place, whether before or just after the call of Jesus, it is idle to conjecture. Jesus pictures a scene of the final resurrection as if it would follow his voice, John 5:27–29.

44. He that was dead came forth] The dead man became alive at the command of Jesus, and he came forth in the wrappings wherewith his body had been embalmed, after the custom of the Jews. In the other cases of raising the dead, the person had only just died. Even the widow's son at Nain could not have been dead more than a few hours, since burial there (not as with us) follows on the same day, and very speedily after death. The narrative is so explicit that even Strauss bitterly rejects the trance theory, upon which some skeptics try to explain away the raising of Lazarus. The evangelist notes particulars as would an eye-witness of such a scene. The body was wrapped, the head or face was bound with a napkin, or "sweat-cloth." The appearance of Lazarus, a dead man coming forth alive from a tomb, filled all with amazement. They stood motionless and speechless gazing

COMMON VERSION.

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

REVISED VERSION.

41 shouldest see the glory of God? So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee
42 that thou heardest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou
43 didst send me. And when he had thus spoken, he cried with a loud voice, Lazarus,
44 come forth. He that was dead came forth, bound hand and foot with [1] grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

[1] Or, *grave-bands*

at the sight. It was needful for Jesus to give a further command to the friends to unwrap the man, loosen his limbs, and let him go. The silences of this part of the narrative are marked. It is not said, how the sisters greeted their brother restored to life, nor what he said to them, whether he remembered anything of the unseen world beyond the grave, nor what he said to his divine Friend who brought him back to life. How the sisters expressed their gratitude to Jesus is not stated, nor is it said that those standing by obeyed Jesus and loosed the burial wrappings. Tradition says that Lazarus lived thirty years after this, but no authentic history of that part of his life is recorded. If this had been a story invented or constructed from the parable of Dives and Lazarus for example, how much would the uninspired writer have been apt to have made out of all these points which the inspired writer passes in silence! How superior in majesty is this, to any story of human invention! This is the most sublime, the crown of miracles in the ministry of Jesus.

SUGGESTIVE APPLICATIONS.—1. Death is not the final conqueror of the human race. 2. Christ is the life of believers. 3. It is blessed to meet Jesus anywhere, if we are his friends. 4. Jesus calls some to meet him for a special purpose. 5. Jesus has profound sympathy with his people. 6. What man can do, God will not undertake for us. 7. The voice of Jesus is a voice of power and life. 8. Jesus sometimes may delay to respond to our wish, in order to bestow a greater blessing. 9. When the Master calls, we are promptly to obey. 10. Christ in fact and in reality is always with us. 11. The tears of Jesus prove his intense sympathy with human sorrow. 12. Lazarus awoke from death to new trials; believers shall awake from death to an experience of everlasting joy. 13. Raised from the sinners' death, we should cast off the garments of sin, and freely give ourselves to a life of righteousness.

JESUS AND THE RULERS. 11 : 45–57.

JERUSALEM. WILDERNESS OF EPHRAIM. FEBRUARY, MARCH, A. D. 30.

The evangelist briefly states the effect of this wonderful miracle, upon those who witnessed it, and upon the rulers who heard of it. Some believed, others remained in unbelief, and informed the Pharisees and rulers who were thus aroused into sharper opposition to Jesus. The high priest Caiaphas urged them on by declaring that one ought to die, and not the whole nation perish. Jesus therefore left the region of Jerusalem for the more secluded parts of Ephraim.

45, 46. Many of the Jews . . believed. But some] Two effects of this miracle are noted. Many of the Jews with Mary, who is here made

COMMON VERSION.	REVISED VERSION.
45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.	45 Many therefore of the Jews, who came to Mary and beheld [1] that which he did, be-
46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.	46 lieved on him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

[1] Many ancient authorities read *the things which he did.*

prominent, as also later by the anointing, were convinced and believed on him. They were doubters, or among those who hesitated before, but they were ready to be convinced by adequate evidence. This phrase "believed on him" is commonly, if not always used to express a true and saving faith in Jesus. But on the other hand, the effect of the miracle on others was to harden them in their unbelief. This class, not as large as the first (for notice "many" in contrast with "some"), went their ways, the way their sympathies took them, to the Pharisees, and reported the things Jesus had done. The text might mean that those who believed made the report; if "some of them" be taken as referring to "many." Then it would imply that all the Jews there believed, and that some of them went to the Pharisees without any hostile or unfriendly intent. But if "some of them" refers to unbelieving Jews, as seems most natural, then it describes two different classes representing the two widely different effects which the miracle had on the multitude as already explained. This two-fold effect on the Jews is consistent with the whole course of the narrative in previous chapters of the Gospel.

47. gathered . . a council] This was no doubt the Sanhedrin, and the account indicates that this supreme court of the Jews, at least informally, condemned Jesus in advance of a hearing. They discussed his teaching and wonder-working, evidently in an adverse spirit. Indeed, they reproached themselves for inaction in so important and grave a case. Jesus was doing many miracles; they admit the testimony of the Jews who reported the raising of Lazarus, and regard the *fact* of his doing "many signs" as beyond dispute. Nor should it be overlooked that Pharisees and Sadducees now join in measures to arrest Jesus. The Jews who reported the raising of Lazarus were evidently of the Pharisaic party, but the Sanhedrin was led by the Sadducæan party, for Caiaphas, a Sadducee, was high priest and therefore presiding officer of the council.

48. the Romans will come] Their first fear was that all, that is, all the Jewish people would believe on Jesus. Their next fear was one apparently grounded upon the first. As a consequence of the nation believing on Jesus, the Romans would come, and remove the present Jewish rulers, reduce the people to a condition of vassalage, or worse still perhaps, make them slaves. At least, their religious and civil institutions would be destroyed. This doleful picture of the result of the acceptance of the teachings of Jesus, they drew for themselves. The nation rejected Jesus, under the strong and wily leadership of these same rulers, and within forty years the very calamity they feared would follow, if the nation became disciples of Jesus, actually befell it, though the rulers crucified him. Some suppose the rulers meant that the nation would be annihilated (Tholuck), others, that "place" referred to the temple (Origen, Hengstenberg), or the holy city (Chrysostom, Meyer).

Common Version.	Revised Version.
47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.	47 The chief priests therefore and the Pharisees gathered a council, and said, What do
48 If we let him thus alone, all *men* will believe on him; and the Romans shall come and take away both our place and nation.	48 we? for this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation.

135-71

49. Caiaphas . . said] John explains to his readers in Asia Minor who the high priest was at that time, and what he said. Written some years after the event, this fact might not be known to them, since many changes had taken place in the Jewish state. It is not meant by "high priest that year" that the office was an annual one, but as there were frequent changes at this period, he designated who was in the office in that eventful year. Caiaphas held the office about 18 years, but was displaced A. D. 36, about 5 or 6 years after the crucifixion of Jesus.

50. it is expedient for you that one man should die] His address shows pride, if not a passionate feeling of prejudice. In a lofty, reproachful tone, he exclaims: "Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not," Revised Version. His simple principle was, sacrifice one for the good of the many. It was of little moment to him whether the one was wrong and the nation right, or the reverse. The nation right or wrong must be protected. Thus this demagogue priest reasoned in fact, though not in form. The most remarkable thing is that he uttered an *unconscious* prophecy.

51. he prophesied that Jesus should die] He spoke this prophecy not of himself. He was head of the nation, and as its high priest uttered a prophecy, a true one, though to be true it must be interpreted in exactly the opposite sense from that he ironically put into his speech. The prophecy was surely an *unconscious* one. It was not uttered by Caiaphas as a true prophet, for he had no thought of attaching any such application to it as that Jesus should die as the Messiah or real Saviour of the nation. Nevertheless, his words were a prophecy of that fact. A very bad and wicked man may declare things which will come true. So Caiaphas the high priest declared that Jesus should die. The addenda in vs. 51, 52 reads more like an added explanation of the writer than a part of the declaration of Caiaphas.

52. gather . . into one the children of God] This event which Caiaphas foretold, would lead to the results here stated. The "children of God . . scattered abroad" might mean the dispersed Jews, those scattered in all parts of the Roman Empire. But all Jews appear to be included under the term "nation," and "the children of God," etc., seems to stand in contrast with the "nation," the Jews, and to refer to all those who would believe on Jesus among the Gentiles. They should all be gathered into one flock. Compare

COMMON VERSION.	REVISED VERSION.
49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,	49 But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye
50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.	50 know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the
51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;	51 whole nation perish not. Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die
52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.	52 for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered
53 Then from that day forth they took counsel together for to put him to death.	53 abroad. So from that day forth they took counsel that they might put him to death.

similar language in John 10 : 16. The result of this violent speech of Caiaphas was that the council decided to have Jesus put to death, v. 53.

54. Jesus . . departed . . to the wilderness] To escape their fury, Jesus again left the region of Jerusalem for the sparsely inhabited wilderness near the city of Ephraim, now called *et-Taiyibeh*, on the borders of the territory of Ephraim, beyond Bethel and towards the Jordan. The region was one familiar to Jesus, as near the scene of John's late ministry and some of the earlier portion of his own. In this region he remained in seclusion with his band of apostles. He was nigh to the great routes of the pilgrims from Galilee to Jerusalem at passover time.

55. many went . . before the passover] The time of the year, near the passover (March–April), is distinctly marked. From the country districts where Jesus remained, many went up to Jerusalem to purify themselves. On the approach of any important or solemn religious assemblage, the law appointed forms of purification, Ex. 19 : 10, 11, though no special form had been appointed in advance for the passover.

56. he will not come to the feast ?] As the passover time drew near, the rulers in the temple, and the worshippers gathered there, and began to discuss whether Jesus would come to the feast or not. Some appear to have held one view, and some another. This uncertainty respecting his movements gave rise to speculation and to some heated discussions, no doubt. Would he risk himself there, when the council had given orders for everybody to be on the watch, and to inform the authorities as soon as it was definitely known where he was, that they might arrest him ?

57. that they might take him] The order was an official and public one. The chief priests and Pharisees designate here the ruling authorities among the Jews, and the order was the result of the deliberations described in vs. 47–53. Godet suggests that the order was intended to intimidate his followers, and to lead the people to regard Jesus as a dangerous man. It is quite possible that this also entered into their plan, while it is clear that they intended to use energetic measures to secure his arrest. They were only hesitating how to do it so as to avoid a tumult and popular uprising of the people in his favor. Are private citizens morally obliged to obey an order to inform the government in every case ? Musculus answers: " Decidedly not,

COMMON VERSION.	REVISED VERSION.
54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.	54 Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried
55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.	55 with the disciples. Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the
56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?	56 passover, to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the
57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.	57 feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

if we believe the man to be innocent." But if we refuse, we are subject to any penalty the government may impose for disobedience.

SUGGESTIVE APPLICATIONS.—1. The greatest miracle may fail to convince the unbeliever of the truth of Christianity. 2. When the rulers are leaders in unbelief and violence, what can the people do? 3. Miracles alone have no power to convert the soul. 4. The greatest religionists sometimes act in strange ignorance of and opposition to God's teachings. 5. Sects bitterly opposed to each other, sometimes unite to break down or oppose Christ like work. 6. Weak men in power are ever fearful of even honorable rivals. 7. The unrighteous sacrifice of one may destroy, rather than save a nation.

THE ANOINTING AT BETHANY. 12:1-11.

BETHANY. APRIL 1, A.D. 30.

From narrating the decision of the Jewish council to arrest Jesus, the evangelist passes directly to an account of events which opened the way to the arrest. He passes over the intervening events, including most, if not all of the Peræan ministry related in Luke 13:10 to 19:28, and in Matt. 19:3 to 20:34, though harmonists are not fully agreed in regard to some of the events between the retirement to the region of Ephraim and the anointing at Bethany. The day of the week upon which Jesus arrived at Bethany, has given rise to extended discussion. The decision depends upon the answer given to other questions: 1. Are the day of arrival, and the first day of the passover included in the "six days?" 2. Was this passover on the 13th, 14th or 15th of Nisan? 3. Did Jesus anticipate the usual time of the passover in his celebration, or did the rulers of necessity postpone their celebration of it? These questions will be briefly treated under Chap. 13:18-28 and at the end of Chap. 18. It is sufficient here to notice that neither of the synoptics definitely fix the day of the week on which the anointing took place. The note of time in Mark 14:1 and Luke 22:1, refers more strictly to the counsel of the rulers and their acts, while the supper comes in parenthetically and not necessarily as occurring on the day noted as marked by the act of the rulers. For observe that in both their accounts, the narrative of the Bethany feast begins by an indefinite phrase as to time; "Now when," etc., Matt. 26:6, "And being in," etc., Mark 14:3. Some have placed the anointing on the fourth day of the week, Wednesday, laying stress upon "after two days . . the passover," given in Matt. 26:2, and Mark 14:1; but this refers to the meeting of the rulers. Others fix it upon the fifth day of the week by counting backward "six days" from the passover and not including the first day of the feast, or day of arrival. Yet others suggest the sixth or seventh day of the week. The objection to the fifth is that it is not according to Oriental usage to note time by excluding both the day from and to which they reckon. The objection to the seventh is that Jesus would not be likely to travel from Jericho to Bethany on the Jewish Sabbath. It is more likely that Jesus reached Bethany on Friday before sunset, that is, just before the Sabbath began, and that he rested there on the Sabbath, and that the supper and anointing took place after sunset on the seventh day, the Sab-

bath then being ended. The preparations could well have been made on the preceding day, since his coming would be known to the Bethany friends.

1. six days before the passover] The evangelist reckons from the 14th of Nisan, Lev. 23:5; Ex. 12:6. The sixth day before would be the 8th of Nisan, or probably March 31st, A.D. 30. It is not said that the supper was made on the very day of his arrival, though the impression given is that it took place in close connection with it. If he arrived on Friday before sunset, the supper may have been given on Saturday (the Jewish Sabbath) after sunset. See above. John reminds the reader that it was the same Bethany where Lazarus was, and with this he introduces the account of the supper. It was given as a grateful recognition of the wonderful miracle.

2. Martha served; but Lazarus] John does not state by whom, where, or precisely when the feast was given. He merely connects the feast with Martha, and Mary, and Lazarus. For a note on the two anointings, see Rice, Commentary on Matthew, pp. 261–263, and on Luke, p. 121. There are nine Simons named in Scripture: 1, Simon Peter; 2, Simon Zelotes the Canaanite, Matt. 10:4; 3, Simon the brother of our Lord, Matt. 13:55; 4, Simon the leper, Matt. 26:6; 5, Simon the Cyrenian, who bore the cross, Matt. 27:32; 6, Simon the Pharisee, Luke 7:40; 7, Simon the sorcerer of Samaria, Acts 8:9; 8, Simon the tanner, Acts 9:43; 9, Simon the father of Judas, John 6:71. Whether all of these were different persons, or some were the same persons having different titles or names, is uncertain. In the house of Simon the leper the supper was prepared, Mark 14:3; Martha aided in serving; her brother Lazarus sat with the guests at the table, and Mary anointed Jesus. What were the relations of Martha, Mary and Lazarus to Simon? The history does not tell. They must have been very friendly, if not of kin.

3. Mary . . anointed the feet] Mary took a pound of ointment or liquid perfume. Mark says pure nard. The word is in Aristotle πειστικός. Some render it "pure" or "unadulterated," though it may be a proper name of some region. This costly perfume was made from the stem of a plant of the valerian family, probably *Nardostachys Jatamansi*, found in India. John does not tell of the alabaster flask, but of the amount or weight, "a pound" of the perfume, which was "very precious." He alone tells us the name of the woman. With this costly perfume Mary anointed the feet of Jesus, and wiped them with the hair of her head. The high priest's head was anointed, Lev. 21:10. So the head of Jesus was anointed, Matt. 26:7, Mark 14:3,

COMMON VERSION.	REVISED VERSION.
CHAP. XII.—Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.	12 Jesus therefore six days before the passover came to Bethany, where Lazarus was,
2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.	2 whom Jesus raised from the dead. So they made him a supper there: and Martha served; but Lazarus was one of them that
3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.	3 sat at meat with him. Mary therefore took a pound of ointment of [1]pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of

[1] Or, *liquid nard*

and also his feet as John adds. The strength and richness of the perfume are indicated by the odor filling the house with fragrance, a fact which John alone notes. Observe, that he records the name of the woman who anointed Jesus, notes the service of Martha, the presence of Lazarus, the weight of the perfume, the richness of the odor filling the house, and that Judas was the disciple who made objection to the act as a waste, with the motive that prompted his making the objection, each of which particulars are given by John alone, and indicate that this account was by an eye-witness of the event, and by one who was a careful observer.

4. Judas . . betray him] Notice that John speaks of Judas as the "son of Simon Iscariot," see John 6:71, Revised Version, although here he is called "Judas Iscariot." He was treasurer of the band, and his duties should have developed a benevolent spirit; but his avarice seems to have increased, and proved his ruin.

6. not that he cared for the poor] In common with the other evangelists, John reports the querulous question: "Why was not this ointment sold for three hundred pence [denarii] and given to the poor?" v. 5. The costliness of the perfume is seen when we remember that "300 pence" would be nearly equal to a year's wages of a day-laborer in those times. Then John adds why Judas said it, "not because he cared for the poor; but because he was a thief" at heart and in reality, "and having the bag took away what was put therein." So the text of the Revised Version reads. But this meaning is disputed, and the rendering in the margin "having the bag carried what was put therein" is to be preferred. The only instance in the New Testament which is supposed to justify this sense "took away," that is, "stole," is John 20:15. The gardener, however, was not accused of "stealing" the body, but Mary evidently conjectured that he might have borne it elsewhere so that it would not be stolen by the rulers. There is no tautology here. The "having" designates his office as treasurer of the band, while the qualifying clause added, describes his duties as treasurer. That he stole everything put into the bag is to suppose that the whole band of disciples, including Jesus, were both careless and stupid: hence to suppose that he did this regularly or as a general thing is absurd. John expresses not so much his previously established outward conduct as his inward character which afterward came out in the betrayal. In this sense *βαστάζω* is generally used in the New Testament. See Matt. 3:11; Mark 14:13; Luke 22:10; Rom. 11:18.

7. against the day of my burying] The chief difficulty in this verse

COMMON VERSION.	REVISED VERSION.
4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,	4 the ointment. But Judas Iscariot, one of his disciples, who should betray him, saith,
5 Why was not this ointment sold for three hundred pence, and given to the poor?	5 Why was not this ointment sold for three hundred [1] shillings, and given to the poor?
6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.	6 Now this he said, not because he cared for the poor; but because he was a thief, and having the [2] bag [3] took away what was put
7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.	7 therein. Jesus therefore said, [4] Suffer her to keep it against the day of my burying.

[1] See marginal note on Matt. xviii. 28. [2] Or, *box* [3] Or, *carried what was put therein* [4] Or, *Let her alone: it was that she might keep it*

comes from the difference in the textual reading. Compare the Common and Revised Versions in v. 7. In the Common Version the meaning is obvious: she hath kept this perfume to prepare me for my burial, speaking as if his death were already accomplished. In the Revised text the meaning is enigmatical and more obscure. Does it mean that she should keep this perfume or part of it to the day of his burial? So Meyer and Westcott suggest. But she had already broken the flask and poured it over him as the other evangelists tell us. Some suggest that the Revised text means: "Permit her to have kept it for my burial." They suggest that the perfume may have been previously bought for use at the burial of her brother. Godet objects to rendering it as a perfect tense, but as Reynolds observes it certainly brings the clause into harmony with the synoptics. Others suggest that Mary may have kept this from the days before she knew Jesus, and now devoted it to her Master, and that he thus approves of her act of sacrifice. The best rendering on the whole, is the margin of the Revised Version. Whatever may be the sense of this elliptical phrase, Mary intended her act as an expression of her gratitude to Jesus for raising her brother, and of her love to Jesus as her Saviour. But he accepted it as also a prophetic act, preparing him for his impending crucifixion, and speaks of it as at hand. He justifies her in this light, and adds as a rebuke to the censorious spirit of Judas, "the poor ye have always with you; but me ye have not always." The complaint of Judas about the waste seems inconsistent with the view, that only a little had been used.

9. that they might see Lazarus] This implies that Lazarus like Jesus had secluded himself, and not been among the people freely since he was raised from the dead. The common people rushed to the house on such an occasion, knowing that with the ease of access allowed by Oriental custom at such feasts, they could gratify their curiosity to see both Jesus and Lazarus.

10. might put Lazarus also to death] The furiously wicked malice of the rulers is briefly shown in verses 10 and 11. They would destroy the powerful effect of the miracle by murdering the doer and the subject of it together. A great defection from the Jewish sects to follow Jesus had enraged the leaders of those sects, and led them to plot a double murder to prevent further falling away from their sect. Notice that these were the regular Jewish Church leaders, those who should have been examples of godliness before the people. They were, however, carried away by sectarian zeal into this terrible extreme of malice and murder. How dangerous is it to indulge

COMMON VERSION.	REVISED VERSION.
8 For the poor always ye have with you; but me ye have not always.	8 For the poor ye have always with you; but me ye have not always.
9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.	9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised
10 ¶ But the chief priests consulted that they might put Lazarus also to death;	10 from the dead. But the chief priests took counsel that they might put Lazarus also to
11 Because that by reason of him many of the Jews went away, and believed on Jesus.	11 death; because that by reason of him many of the Jews went away, and believed on Jesus.

in a religious party spirit, in a zeal for sect, or for the church, or our denomination rather than for Christ!

SUGGESTIVE APPLICATIONS.—1. Christ under death sentence by the rulers is honored by the people. 2. Love and gratitude shine forth in the Christian. 3. Jesus accepts sacrifices and costly offerings made for his sake. 4. The poor are not to be cared for before Christ, nor yet would Christ have them neglected. 5. Those who sacrifice most for the church will do most in proportion to their ability for the poor. 6. To place "our church" before our Saviour, is to serve the former by denying the latter. 7. An avaricious spirit leads to theft and denial of Christ. 8. Men cannot disprove a miracle by expunging it from their history. 9. To murder Lazarus and Jesus would not undo the wonderful miracle of raising Lazarus from the dead.

THE KINGLY ENTRY INTO JERUSALEM. 12:12-19.

NEAR BETHANY, MOUNT OF OLIVES, JERUSALEM. APRIL 2, A. D. 30.

John definitely fixes the kingly entry upon the next day after the counsel of the chief priests, and after the anointing at Bethany. This would be the day after the Jewish Sabbath, and therefore what is now our Sunday. This is one of the incidents in the life of our Lord that is recorded by all the four evangelists. The account by John is brief, much shorter than that of either of the others, but he adds what is not said by them, that while the disciples did not at the time understand the meaning of his kingly entry, they afterward saw how these things fulfilled prophecies concerning the Messiah.

12. On the next day] Or, "the morrow," after the anointing, when the crowd of pilgrims had arrived at Jerusalem to attend the passover. This crowd, most of them probably from Galilee, heard that Jesus was also coming in to Jerusalem. How they heard it we are not told. Possibly it was in consequence of the errand of the two disciples, who went after the colt, an account of which is given by each of the other evangelists.

13. Took [the] branches of [the] palm-trees] The word for "branches" is not elsewhere found in the New Testament. It refers to the tip or tops of the trees where the fruit grows. Some see in these, not merely emblems of peace, but also of an offering of fruit. The act of the people, which does not appear to have been concerted but spontaneous, was more likely to have been one intended to honor Jesus as a great leader, and to wel-

COMMON VERSION.	REVISED VERSION.
12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,	12 On the morrow [1] a great multitude that had come to the feast, when they heard that
13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.	13 Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed *is* he that cometh in the name of
14 And Jesus, when he had found a young ass, sat thereon; as it is written,	14 the Lord, even the King of Israel. And Jesus, having found a young ass, sat thereon;
15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.	15 as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on

[1] Some ancient authorities read *the common people*.

come him to their religious capital, as their greatest living Teacher. This accords with Oriental usage; similar welcomes there being not uncommon in our day.

Blessed is the King of Israel] Or, "Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel," Revised Version. The other evangelists do not notice that the people called him "the King of Israel." This fact is noticed by John alone. The others do say, however, that they called him "Son of David" and "King." John pointed to prophecy (cited also by Matthew) as fulfilled. To ride upon the colt of an ass was common for persons of note at an early day in the history of Israel. Abraham, Balaam, Achsah, Abigail, and the rich Shunammite rode on asses. It was a mark of honor to ride on white asses in the days of the Judges. Judg. 5:10. But a Roman Emperor or great military officer would have chosen the horse, or a chariot. The prophecy of this event is in Zech. 9:9. Zechariah lived about 500 years before the event. John quoted the substance of the prophecy; a free citation as we would say. Compare also the welcome of Simon Maccabæus to Jerusalem with songs and branches of palm-trees, harps and cymbals after his victory. 1 Macc. 13:49–51.

16. when Jesus was glorified] This crowd and the disciples were not conscious of fulfilling prophecy, at the time they honored Jesus by spreading palm branches before him and shouted Hosanna. Their act at the time sprang from a desire to welcome and honor the Master. After he "was glorified," that is, after his resurrection and ascension they remembered how they had done all these things to him, and that in doing so, they had unconsciously fulfilled prophecy.

17. The multitude . . bare witness] So the Revised Version reads, following the Greek more closely than the Common Version. John relates the kingly entry as properly growing out of or following the miracle of the raising of Lazarus, and that the miracle also hastened the condemnation of Jesus by the Sanhedrin. The entry therefore is the connecting link between the two, though not strictly as cause and effect. The crowd who were present at the raising of Lazarus were again present at the entry, and witnesses of both events. This verse also no doubt means that this great company spread their testimony of these events throughout the country; that is, continued to "bare witness" for Christ. This miracle, as John further explains, led the crowd to meet and attend Jesus during his kingly entry. They had heard of the "miracle," implying that many of the larger crowd which thronged to see

COMMON VERSION.	REVISED VERSION.
16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.	16 an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they
17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.	17 had done these things unto him. The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness.
18 For this cause the people also met him, for that they heard that he had done this miracle.	18 For this cause also the multitude went and met him, for that they heard that he had

his entry, had not been eye-witnesses of the raising of Lazarus. The scene will be clearer, if the reader thinks of the smaller crowd or multitude that attended the raising of Lazarus, part of them from Galilee and part from Jerusalem and vicinity, and then of the greater multitude, the immense throng of pilgrims coming from every part of Palestine at the passover, that rushed out to greet this remarkable wonder-worker and caught the enthusiasm of the crowd of disciples from Galilee, who doubtless led in the public demonstration to Jesus.

19. the world is gone after him] In sharp contrast with this wave of enthusiasm, which for the time swept the great mass of the people before it, John places the envy and hate of the Pharisees who with the rulers had determined to destroy Jesus. They reproach one another by pointing in amazement to the popular enthusiasm; their action had been too weak, and delayed too long, and "lo, the world is gone after him." More vigorous and decisive measures must be taken. Perhaps they are regretting that they had not followed the murderous plan suggested by Caiaphas, John 11:49, 50. These exaggerated statements, "the world is gone after him," show how great was their alarm. Jesus is victor; the people are becoming his subjects. What shall Pharisee, Sadducee and Satan do?

SUGGESTIVE APPLICATIONS.—1. Jesus is our King. 2. His humiliation and sufferings were voluntary acts, for our sake. 3. Overlooked prophecies were fulfilled in his ministry. 4. Jesus submits to the welcome, that his true character as King may be known. 5. The people rejoice; but the religious leaders are angry and seek to destroy Jesus. The people are sometimes more likely to be right, than their would-be religious leaders.

THE WISH OF THE GREEKS, AND JESUS' ANSWER. 12:20-36.

JERUSALEM. PASSOVER WEEK, A. D. 30.

In narrating the instances of honor done to Jesus, John adds to the anointing and the hosannas at his entry, this inquiry of the Greeks. They were not Orientals, but representatives from some part of Galilee, Decapolis, or near Bethsaida, since they seem to have met Philip. They were not Grecian Jews, that is, native-born Jews speaking Greek, but true Greeks, and therefore Gentiles by birth, though they were likely proselytes now to the Jewish faith, and had come to worship, or keep the passover. See v. 20. They were impressed by this popular demonstration, and sought to see this new Teacher.

21. came . . to Philip] They sought one of the apostles, not promi-

COMMON VERSION.	REVISED VERSION.
19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.	19 done this sign. The Pharisees therefore said among themselves, [1] Behold how ye prevail nothing: lo, the world is gone after him.
20 ¶ And there were certain Greeks among them that came up to worship at the feast:	20 Now there were certain Greeks among those that went up to worship at the feast:
21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.	21 these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, say-

[1] Or, *Ye behold*

nent in history. Why Philip was asked by these Greeks is not stated. It may have been casual, they seeking for some apostle and thus met Philip. But the narrative seems to imply a deliberate coming to Philip. His mind was of a speculative turn, and his name indicates a possible Greek extraction, which would draw these Greeks to him. Jesus was, as the narrative implies, within the temple, probably in a portion into which Greeks could not enter without risk of losing their lives. Hence they must ask Jesus to come out into the porches, or court of the Gentiles. To have an interview with him, and such information as they sought, would require time, leisure and freedom from interruptions.

Philip could speak their language, no doubt, for as he was of Bethsaida (so stated, perhaps, to intimate that they had seen him there), and as they were of Decapolis or Galilee doubtless, they therefore state their request to him.

As the disciples had previously been forbidden to go to the Gentiles to proclaim the Kingdom, Philip may have thought Jesus would not wish to see the Greeks, especially in the temple. See Paul's experience later. Acts 21 : 28. So he consults Andrew, and the two tell Jesus. This incident, like that of the ministry in Samaria, seems to have been recorded to reveal more fully the wideness of God's purpose to save men through Jesus Christ. They wanted to "see Jesus" in the sense of learning from him about his religious views, or of hearing what maxims for their conduct and life he would enjoin.

22. Philip cometh and telleth Andrew; and . . tell Jesus] It is significant that here, as in the feeding of the 5000, Philip does not go to the Master, but to Andrew, and thus the request reaches Jesus. It is also significant that, while the rulers of his own nation were plotting to destroy Jesus, the Greeks were seeking to see and know him (as the Greek means) that they might gain life. John carefully notes that Philip is of Bethsaida of Galilee, the city from which Andrew also came. Perhaps it seemed to Philip a grave matter, since aliens were forbidden to enter the temple beyond the outer courts. A balustrade was put up and an inscription in Greek placed there forbidding any stranger from entering upon pain of death. An inscription of this character has been found by Ganneau. See Memoirs Pal. Fund, Jerusalem, p. 423. Later the great apostle to the Gentiles said, "The Greeks seek after wisdom," 1 Cor. 1 : 22. They were on their way to the source of wisdom, when they said, "we would see Jesus." They had the husks of philosophy, the attractions of art, the tinkling music of rhetoric, but they wanted something to satisfy the soul. Did the Greeks "see Jesus," that is, have converse with him as their request implied? The evangelist does not tell us. It is a just inference, however, that the discourse which the request called forth was heard by the Greeks.

23. Jesus answered them] The answer was addressed directly to the

Common Version.	Revised Version.
22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.	22 ing, Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh,
23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man shall be glorified.	23 and Philip, and they tell Jesus. And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified.

two disciples. But it would be true to Oriental life, for the Greeks to follow the two, and be there to hear the answer. The request of the Greeks impresses afresh upon the mind of Jesus that the crisis has come; the hour when the character and supreme purpose of his mission to earth must be manifested. He must be glorified through suffering. The period of this glorification is now to begin by his crucifixion and resurrection and to be completed by his ascension to the right hand of the Father.

24. Except a corn of wheat fall] This glorification is to come by a principle analogous to the increase of grain in the natural world. The double "verily" here as elsewhere in this Gospel calls attention to the importance and solemnity of the truth about to be spoken. If the kernel of wheat is kept dry and cool in the granary, it will remain only one kernel of wheat for ages. To increase, it must be sown in the ground. Then the outside of the kernel grows soft, the germ of the grain, the real life in it, springs forth, while the outer form dies: but the germ develops the fruit. Many, sometimes an hundred new kernels of wheat fill the head that grows from this single germ. This is the figure.

25. He that loveth his life shall lose it] Now the application of the truth in the figure comes in the form of a paradox. He that loveth his ψυχήν "soul," his real life, that which has the same relation to man, that the germ of the wheat has to the wheat, he shall lose it. For in this respect he is subject to a law similar to that which reigns in the natural world. The wheat that would save itself from falling into the ground, after a time would lose its life, or power to grow. But he who is willing to sacrifice his life in this world, will, through a new creation, similar to the growth of the wheat germ, come into "life eternal."

26. If any man serve me] As if he almost said, If any, even you Greeks desire to serve me, let him follow me. See also Gal. 3:28; 1 Thess. 4:17. A servant attends his master: so Christ will have his disciples where he is, and they shall have honor of the Father. Observe that even in the future honor of disciples, Christ still is Master and they are servants.

27. my soul troubled] The same word occurs in Chap. 11:33 in the reflexive sense, "He troubled himself." It gives us a glimpse of the terrible agony of soul which Jesus experienced in view of his approaching sacrifice; "what shall I say?" Not what feelings shall I cherish, but shall I say what

COMMON VERSION.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

REVISED VERSION.

24 Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it
25 beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.
26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Fa-
27 ther honour. Now is my soul troubled; and what shall I say? Father, save me from this [1] hour. But for this cause came

[1] Or, *hour?*

human wisdom and weakness might say? "Father, save me from [or, "out of"] this hour." The whole sentence is not to be read interrogatively, "Shall I say, Father, save me from this hour?" as some interpret it. For this makes Jesus question whether he should accomplish his true mission, and is at variance with the construction of the Greek. On the contrary, he has no thought of making such a request, since to endure the suffering, he came "unto this hour." Then follows a consciousness and voice of triumph.

28. Father, glorify thy name] This petition breathes the spirit of loving and joyous submission to the will of the Father, and to the coming sorrow, and is filled with victory, trust, and glory for the name of the Father. Jesus shows the martyr spirit; he leads the way through suffering to eternal life that his saints may never fear to follow. There is an instant, and audible answer. Some did not understand the words spoken, but heard a loud and terrifying sound as of thunder, which in olden times was counted the voice of Jehovah, 1 Sam. 12:18; Ps. 29:3–9; Job 37:4. Others came nearer to the true cause, in saying, "An angel hath spoken to him." But Jesus, and no doubt others, his disciples understood the words. The evangelist repeats the heavenly response: "I have both glorified it, and will glorify it again;" glorified it in the marvellous works of creation and providence, and it is to be glorified in the more wonderful work of redemption through rejection and crucifixion by his own people, and then by resurrection and exaltation to glory as the King of heaven.

30. for your sakes] Observe, that Jesus in explaining the sound does not call it thunder, nor an angel, but "This voice." That implies audible, intelligent speech. Not for his sake, that is, not because he needed such an answer to his petition, or such a confirmation of his mission, but because the people including his disciples needed it, were the heavenly words spoken. Compare also what Jesus said of his prayer at the tomb of Lazarus, John 11:42. His remark was fitting for the several classes among the multitude: for those who said it thundered, and those who said an angel had spoken to him, as well as for those who clearly understood the words.

31. Now is the judgment of this world] In setting up the Messianic Kingdom in this world, two things would be involved: 1, the condemnation of the world for its sin, and 2, dethroning the prince of the world, for he is a usurper. The Jews would rightly understand the designation, "prince of this world," for it is frequently used by ancient Jewish writers in referring to an evil angel, the devil. See Babylonian Talmud 16. 2. The world was

COMMON VERSION.	REVISED VERSION.
28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.	28 I unto this hour. Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will
29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.	29 glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath
30 Jesus answered and said, This voice came not because of me, but for your sakes.	30 spoken to him. Jesus answered and said, This voice hath not come for my sake, but
31 Now is the judgment of this world: now shall the prince of this world be cast out.	31 for your sakes. Now is [1] the judgement of this world: now shall the prince of this

[1] Or, *a judgement*

about to be tested: would it reject or accept the Son of God? The profounder thought, however, must not be missed here. The judgment of the world for sin is about to fall on Christ, that sinners may be saved. He suffers the penalty of the law, that whosoever believeth on him should have everlasting life. If the prince of this world, that is, Satan, see John 14:30; 16:11, fails to hold Jesus in the power of death, then is Satan conquered and will be cast out; God alone will finally reign.

32. will draw all men] He foresees, not merely his suffering and death, but the manner of it. He here describes the manner of his death as the evangelist states in v. 33. Remember that the request of the Greeks, who were Gentiles, was the occasion of this discourse, and added force will come into the words, "all men." This death will not be for Jews alone, but for Greeks, for men of all lands. Jesus by his sacrifice on the cross "will draw all men." His death is sufficient to save every sinning soul of the race. If it is not efficient in saving all, it must be because some will not come that they might have life. See John 5:40. His death is sufficient to draw all, but some resist the drawing and may not be compelled or forced to come.

34. We have heard out of the law that Christ abideth] This verse proves that a great crowd heard the discourse. Many of them understood him, but they were perplexed between what he says, and what they have heard out of the law. By the "law" they meant the whole of their Scriptures, the Old Testament. In referring to Christ as abiding forever, they must have had in mind passages like Ps. 110:4; Is. 9:7; Eze. 37:25; Dan. 2:44; 7:14, 27; Micah 4:7. They understood about the endless reign of the Messiah; that had been the hope and comfort and joy of the Jewish mind for many centuries. But what was this new saying, "The Son of man must be lifted up?" for they correctly interpreted that to mean death in some form. A similar phrase was not unknown in rabbinical sayings. This thing so contradictory to the prophecies respecting the universal dominion of Christ, they thought must refer to some other person. They did not seem to recall the prophecy of his sacrifice in Is. 53:8. So they ask, "Who is this [other] Son of man?" Some, however, interpret it as a scornful rejection of the claims of Jesus, and not an honest inquiry. As if they had said, "What sort of a Christ is this?" This view is apparently supported by v. 37, if the same persons are there meant. But looking on to v. 42, the support is seriously weakened, if not broken by the remarkable statement that many rulers believed on him. It is better to understand that they were puzzled, and could not see how to reconcile the sayings of Jesus, with their recollection of prophecy.

COMMON VERSION.	REVISED VERSION.
32 And I, if I be lifted up from the earth, will draw all *men* unto me.	32 world be cast out. And I, if I be lifted up [1] from the earth, will draw all men unto
33 This he said, signifying what death he should die.	33 myself. But this he said, signifying by
34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?	34 what manner of death he should die. The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this

[1] Or, *out of*

35. the light among you] So the Revised Version reads. He does not answer their question except by indirection. The response is a warning. You now have the light among you, and will have it for a little while only. While you have it, or as, and in the measure that you have it, walk, that darkness overtake you not. The first meaning is more consistent with the contrast in the last clause: "he that walketh in the darkness knoweth not whither he goeth." Compare with this the declaration, "In him was life, and the life was the light of men." "I am the light of the world." John 1:4; 9:5. See also 11:9. You ask who is this Son of man? If you use the light properly you will see who he is, and understand how he can be lifted up, and yet abide forever.

36. believe on the light] He repeats the truth in another form, so that they may not miss it. The light is here and elsewhere in the Gospel, a figure of the Christ. Believe and you shall become sons of light. That is, you shall become capable of setting forth the light yourselves. These words are a tender, earnest appeal to the people, a parting entreaty to accept of the light, lest darkness more dense should come upon their hearts.

he departed] Having spoken with fervency to them, he leaves them and "was hidden." See margin of Revised Version. Where he went the evangelist does not say. It may have been to Bethany or to some secluded spot in the Mount of Olives. If he went to another part of the temple, to meet another audience, as Calvin suggests, he could scarcely be said to be concealed from them. For this implies that they did not know where he was, and could not find him. The opposition to him was too strong, the want of faith too great for him to continue his teaching. It was their hardness of heart that hid him from them.

SUGGESTIVE APPLICATIONS.—1. Those far from truth may desire to see Jesus. 2. Whosoever longs for acquaintance with the person, work, and power of the Saviour will not have far to seek. 3. Jesus is ever ready to receive and bless those who seek him. 4. True gain comes through loss, true victory through suffering and humiliation, true life through death. 5. Christ requires service and offers honor. 6. Christ is our sacrifice, he saves us from condemnation. 7. The mighty drawing power of the cross; it has power to reach all. 8. How sad the state of those who resist its drawing power. 9. Men must be drawn not merely to church or to Christianity but to a personal Christ. 10. Christ is the spiritual light of the soul. 11. Will the darkness soon overtake you?

COMMON VERSION.	REVISED VERSION.
35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.	35 Son of man? Jesus therefore said unto them, Yet a little while is the light [1]among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not
36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.	36 whither he goeth. While ye have the light, believe on the light, that ye may become sons of light. These things spake Jesus, and he de-

[1] Or, *in*

UNBELIEF AND SMOTHERED CONFESSION. 12 : 37–50.

JERUSALEM. LAST PASSOVER WEEK, A. D. 30.

The evangelist adds reflections upon the unbelief of Christ's hearers, and states that many rulers really believed on Christ, but feared to confess him because of the violent threats of the Pharisees. The writer ends this part of his narrative with a brief summary of the closing charges against unbelief which Jesus made on the last days of his earthly ministry.

37. they believed not] John now marks the obstinate character of the unbelief Jesus encountered. In the face of "so many signs" or perhaps "so great signs" they believed not on him. This phrase "so many signs" gives added testimony, proving that Jesus worked a multitude of miracles not recorded in the gospel history. See John 20 : 30 ; 21 : 25, and Matt. 4 : 23, 24 ; 8 : 16 ; 9 : 35 ; 14 : 35, 36 ; 15 : 30 ; Mark 3 : 10 ; 6 : 56 ; Luke 4 : 40 ; 7 : 21 ; 9 : 11 ; 10 : 13. The number and distinctness of these allusions to unrecorded miracles are worthy of note. They throw light on the history and on some texts otherwise obscure. Prof. Reynolds suggests a grouping of miracles which we modify. The miracles recorded by John may be arranged under seven symbolic groups : 1. Wine from water. 2. Multiplying the bread and fish. 3. Walking on the sea. 4. Healing the nobleman's son, at a distance. 5. Healing the man blind from his birth. 6. Raising Lazarus. 7. Resurrection of Jesus. These include (*a*) signs in heaven, earth and sea ; (*b*) miraculous healing of human diseases ; (*c*) raising the dead, culminating in the resurrection and ascension of Jesus. These numerous and great signs failed to conquer the deep unbelief of the Jewish nation. They remained in spiritual stupor and death, but not from lack of evidence respecting the character and certainty of Christ's mission. The sad refrain in John's Gospel is here as elsewhere ; "he came unto his own, and his own received him not."

38. the word of Isaiah . . might be fulfilled] The people had not intended to fulfill the prophecy of Isaiah by their persistent unbelief, but they did unconsciously do so, and the evangelist points out the fact to his readers, as an added proof that Jesus is the Messiah. Plumptre observes of this phrase which here occurs in this Gospel for the first time : "Its frequency is one of the characteristics of the two Gospels which are most allied to Hebrew modes of thought. St. Matthew and St. John both regard the events of our Lord's life as fulfilling prophecies of the Old Testament Scriptures. These prophecies foretold what in the divine plan was to occur, and therefore the events are regarded as occurring, in order that the will of God expressed in

COMMON VERSION.	REVISED VERSION.
37 ¶ But though he had done so many miracles before them, yet they believed not on him :	37 parted and [1] hid himself from them. But though he had done so many signs before
38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?	38 them, yet they believed not on him : that the word of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed?
39 Therefore they could not believe, because that Esaias said again,	39 For this cause they could not believe, for that Isaiah said again,

[1] Or, *was hidden from them*

prophecy may be fulfilled." The quotation is from Is. 53:1. The citations do not follow the exact words of the Hebrew or the Septuagint, but the substance of each passage is given with freedom. The prophet's message was heard, not read, as the word *report* implies. The "arm of the Lord" conveys the thought of deliverance to Israel and destruction to enemies. The unbelief in the prophet's day was a type and prophecy of a greater unbelief in the days of the Messiah.

40. blinded their eyes] The evangelist sees the fulfillment also of another prophecy in Is. 6:9, 10. Here the prophet describes the effect of the wilful refusal of Israel to hear and to see the glory of God. The hardening process which follows from their free act in refusing, in accord with law in both the natural and spiritual world, is also described as a direct act of God. This is common in the Old and New Testaments; the Jews ascribed to Jehovah acts of nature beyond man's control, and acts of men which men bring upon others, or unconsciously bring upon themselves. They blinded their own eyes, yet God permitted it; he did not force them to see, nor to repent. We are surely not to charge upon God the moral inability of Israel to believe in any such a way as to make God the author of their sin, or as in any sense responsible for it. We may understand from the application of the prophecy by the evangelist that the wicked and wilful disobedience of Jehovah's precepts, caused the faculty for seeing the proofs of the Messiah to be dulled, and the power to receive grace to be limited, thus ending in the rejection of Christ. This is the working of a divine law in moral beings. God did not bring them into being in order that he might blind and harden, and condemn them in unbelief among the endlessly lost. Now and ever an unwillingness or disinclination to God and righteousness brings on lessened moral capacity. By a law of our being, unbelief is punished by diminished sensibility to spiritual evidence, prejudice against truth by blindness, and rejection of divine love by inability to perceive it. These are laws of God; if we disobey them, God permits the laws to have their course with us, as with the Jewish people.

41. he saw his glory] The simplest explanation of this statement that Isaiah saw the glory of Christ Jesus, is that the *Adonai*, the Lord, whom the prophet saw in his vision was the Christ. This harmonizes with the thought respecting the Word in the opening chapter of the Gospel, 1:3. The Old Testament manifestions of Jehovah, it may be assumed, came through the second person of the Trinity, the Messiah, the Eternal Son of God. Profs. Milligan and Moulton (the former a Presbyterian, the latter a Wesleyan) say of this passage: "If the Jews were thus doomed to unbelief, where was their guilt? The answer is, that they are supposed to have wilfully rejected the revelation and grace of God before that point of their history is reached

COMMON VERSION.	REVISED VERSION.
40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.	40 He hath blinded their eyes, and he hardened their heart; Lest they should see with their eyes, and perceive with their heart, And should turn, And I should heal them.
41 These things said Esaias, when he saw his glory, and spake of him.	41 These things said Isaiah, because he saw

which is now in the eye both of prophet and evangelist. Their whole previous training ought to have prepared them for receiving the claims of Jesus. They abused that training; they ceased to be of the truth; they blinded themselves; and judicial blindness followed. It is only necessary to add that what we have spoken of as a previous training may belong to the order of thought rather than of time. Almost the very instant the Almighty appeals to me by the presentation of Jesus, he may be appealing to me by his providence, his grace, the general working of his Spirit so as to make me ready to receive Jesus; these dealings I may so use that the bent of my character may at once appear, and if I am judicially doomed to darkness, the very sentence that dooms me is the consequence of my own folly and sin." Revision Commentary, on John, p. 283.

42. among the chief rulers also many believed] Or "Nevertheless even of the rulers many believed on him," Revised Version, which is closer to the Greek text. This is put in remarkable contrast with the general unbelief. It is more remarkable that the evangelist uses the word or phrase which commonly designates a true and hearty belief. Who were some of these many? Naturally we think of Nicodemus, and Joseph of Arimathæa, possibly Gamaliel also, the Erasmus of his day. Theirs was not an hypocrisy of belief, but curiously enough of unbelief. Was their secret belief accepted? The tone of the evangelist's comment leads to the conclusion that such secret belief, without confession, is far from pleasing to God. They wanted to remain in the old orthodox Jewish synagogue, even when convinced that the truth was in Jesus, and that they ought openly to avow his cause.

43. They loved the glory of men] So the English revision reads, but the American revisers read: "for they loved the glory *that is* of men, more than the glory *that is* of God." This is rather an interpretation than a strict translation, although it is possibly the correct interpretation. The form of expression is different, however, from that in 5 : 44. There the preposition is *from;* here it is the genitive of possession. It may be explained by referring to Is. 6 : 1, 3, 8, where the prophet has a vision of the glory of Jehovah. The "many rulers" thought more of having the approval and praise of the Sanhedrin and the world than of exhibiting the glory of God by their self-sacrifice and suffering for Christ.

44. on him that sent me] The evangelist now gives a brief summary of the teachings of Jesus in the temple. The word "cried" by which they are introduced shows that the writer refers to public, not private teachings. Some urge that we read "in me" and "in him," not "on me" and "on

COMMON VERSION.	REVISED VERSION.
42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:	42 his glory; and he spake of him. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess [1] *it*, lest they should be put out
43 For they loved the praise of men more than the praise of God.	43 of the synagogue: for they loved the glory *that is* of men more than the glory *that is* of God.
44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.	44 And Jesus cried and said, He that believeth on me, believeth not on me, but on him

[1] Or, *him*

him." A slavish adherence to Greek idiom might favor this, but there is little gained, since either rendering brings about the same result. Believing *on* Christ or *in* Christ truly gives salvation and life to the soul. For belief on Jesus includes a belief in the Father; it is not a belief in Jesus alone. As Jesus came to reveal the Father, so he who sees Jesus as the Christ, the Son of God, in him beholds the Father. See John 1:18; 6:40; 15:24.

46. a light into the world] Here again is another form of the thought found in v. 35 and similar to that in John 3:19, which see. The same idea is put in many forms in the writings of John, and is a favorite one. See 5:43; 7:28; 1 John 1:5, 8, 9. The unbeliever is in spiritual darkness; the believer in the blessed eternal light.

47. I came not to judge . . but to save] The manifestation of the Son of God in the flesh was not primarily for the purpose of condemning the world, but to save it from sin. The world will be finally condemned for rejecting Christ, and he will become its Judge; but this was not the object for which he became man. I judge him not *now;* I am now offering myself as a Saviour even of him who has heard, and failed to guard or keep my sayings. If he now confesses me, he will be saved. The evangelist seems to put this in form to apply to such as the "many rulers" that believed but confessed not. The ardent confessor would be inclined to say, Why does not the Master condemn these unmanly, timid believers, who fear the scorn of men? Jesus answers, My great mission now is to save, not to judge.

48. hath one that judgeth him] But the unfaithful will not escape final judgment, even though the great mission of Christ now is grace and salvation. Thus we have a similar thought in the great commission as reported in Mark 16:16. Compare also an earlier word in John 9:39 and the other side, the complement to this truth as given in John 5:22, and the lawgiver and accuser of the Jews in John 5:45. There are many sides to this, as to other truths. Jesus would not accuse them, nor now judge them; but Moses representing the law accused them, and having rejected Jesus as their Saviour now, at last he would become their judge and his words their condemnation.

49. For . . the Father] The ground and certainty of all this appears because Jesus had spoken what the Father had commanded him to say. This

Common Version.	Revised Version.
45 And he that seeth me seeth him that sent me.	45 that sent me. And he that beholdeth me
46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.	46 beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the dark-
47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.	47 ness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save
48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.	48 the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the
49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.	49 same shall judge him in the last day. For I spake not from myself; but the Father who sent me, he hath given me a commandment, what I should say, and what I

would be conclusive for Jews, since they professed to accept the word of Jehovah as final. This declaration, so solemn and profound, must be the very words as well as thought of the Master, fixed in the memory of the evangelist or brought to his mind by the Holy Spirit. The Jews thought lightly of rejecting Jesus and his words, but he warns them that they are thus exposing themselves to the judgment of Jehovah.

50. I know . . I speak therefore] With full assurance of the richness of the command, even that it is eternal life to the soul, Jesus speaks with confidence and boldness. The denial or rejection of the truth does not alter the truth. The unwillingness of many rulers to confess the truth they have heard does not make it untruth. The world may destroy the speaker, may fill its amphitheatres and dungeons with martyrs, or light the empire with the fires of persecution; the commandment of God believed and confessed is still eternal life.

SUGGESTIVE APPLICATIONS.—1. The greatest miracles will not surely overcome stolid unbelief. 2. A disinclination to hear the truth begets an incapacity to perceive it. 3. Men in refusing truth unconsciously fulfill prophecy. 4. Jesus Christ came to reveal the Father. 5. "Christ's words are the words of God." 6. The love of Christ for the world is the love of God. 7. To accept Christ is to accept God. 8. To reject Christ is to reject God. 9. Believing yet not confessing is only half to accept Christ. 10. Smothered confession may bring some present gain, but irreparable future loss. 11. Mark the wide contrast between the believer and unbeliever, the confessor and non-confessor.

CHRIST WASHING HIS DISCIPLES' FEET. 13:1-20.

JERUSALEM. THURSDAY EVE, APRIL 6, A. D. 30.

With this chapter, a new section of John's Gospel begins, extending to the close of chapter 17. It covers the period of the passover meal, and up to the betrayal. The things John records and the things he omits in this period of the history are to be carefully noted. Notice I. The *things recorded* by John only: 1. The feet-washing, 13:1-20; 2. The new commandment, 13:27-37; 3. The comforting discourses to and prayer for the disciples, 14:1 to 17:26. II. *Things omitted:* 1. Preparation for the passover; 2. The strife which preceded the feet-washing; 3. Institution of the Lord's Supper; 4. The agony in Gethsemane. Keeping these carefully in mind will aid in gaining a right interpretation of a few difficult passages in this section. Two extremely difficult questions confront us here: 1. When did Jesus celebrate the passover? 2. At what point in John's account is the institution of the Lord's supper to be placed? The evidence is overwhelming that Jesus ate the legal passover on the 14th Nisan and was crucified on the 15th. This is the view of Lightfoot, Lange, Wieseler, Stier, Tholuck, Andrews, Geikie,

COMMON VERSION.	REVISED VERSION.
50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.	50 should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

Edersheim and many others. How this view is consistent with John's narrative will be explained in the notes. See under 13:1 and 19:42; and also Rice's Commentary on Matthew, pp. 266, 267, and on Mark, pp. 165, 166. The precise point at which the institution of the Lord's supper is to be inserted in John's account is hard to determine. Indeed it is not of great importance to settle that question. It may be introduced at two or three different points without seriously disturbing the harmony of his narrative with those of the synoptics. This will appear in interpreting the successive events connected with the meal.

1. before the feast] Does this mean the day before? Then it would become a correction of the statements of other evangelists. If John intended to correct previous writers, would he not have been less ambiguous and more exact himself? If he meant the 13th of Nisan, how easy it would have been to say, The day before the passover. Surely he cannot mean to correct the synoptics in a phrase so wanting in precision when regarded as a correction, as is this mark of time. How then is it to be understood? He uses the phrase as a general mark of the time when this love of Jesus for his own had been exercised, and to introduce an account of a marked exhibition of that love, by an act of service and of great condescension. Jesus was conscious that the crisis, the end of his conflict, the time of his trial and crucifixion had come. "Having loved his own," that is, those who believed on him, before this, while they "were in the world, he loved them unto the end," or better as in the margin of the Revised Version, "he loved them to the uttermost," or as Weiss reads, "in the highest degree," pre-eminently. For similar uses of the Greek *εἰς τέλος*, see the Septuagint, to an entire destruction, Josh. 10:20; 2 Chron. 12:12, 30:1, and in Homer, *Ody.* 214. John marks the beginning of the feast by his introductory phrase "before the feast," and then goes on to relate events connected with the passover. John was a Jew writing in Greek, and as might be expected his thought often drifts into Hebraisms and finds expression in Hebrew idiomatic forms. This is illustrated in v. 1 by the phrase "loved them unto the end," expressive of intensity of love. Similar Hebraisms are found in the Greek version of Gen. 14:10; 25:30; Amos 9:8, where it reflects the Hebraic forms of thought.

2. And supper being ended] More exactly, "While the supper was going on," or "during supper," as the Revised Version reads. The Common Version is based on the Common Greek text, supported by the Alexandrian, and third correction of the Sinaitic Manuscripts. But the earlier reading of the Sinaitic gives the present participle, and is followed by Tischendorf,

COMMON VERSION.	REVISED VERSION.
CHAP. XIII.—Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.	13 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own who were in the world, he loved them [1]unto the end.
2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;	2 And during supper, the devil having already put into the heart of Judas Iscariot,

[1] Or, *to the uttermost*

Tregelles, Westcott and Hort and the Revised Greek text. The old reading is obviously an error, for the supper had not "ended;" the narrative later in vs. 23–30 implies that the meal was still in progress. Plumptre renders it, "And it now becoming supper time," which goes to the opposite extreme from the Common Version and is clumsy English. The incident of washing the feet took place early during the meal, soon after they had found their places on the couches. Indeed, the feet-washing sprang out of the strife that occurred when the disciples were getting their places at the table, and which Luke fully describes, 22:24–30. Some have suggested that this supper was at Bethany, as Lightfoot and Rollock. But 13:1, with 14:31; and 18:1 are opposed to this, and mark the supper as the passover feast held in Jerusalem. Yet it is not to be confounded (Brentius) with the institution of the Lord's supper, which came later in the same evening. Of the actual institution of the Lord's supper, John gives no detailed account. See notes under 6:57, p. 122, and also under 13:30.

the devil having . . put into the heart] Meyer understands this to mean that the devil had already conceived in his own heart that Judas should betray Jesus. But this does not make the construction easier, and introduces an idea not common in Scripture. The suggestion of betrayal came into the heart of Judas from the devil; Judas was not compelled to entertain the diabolical purpose. He did, however, and doubtless John knew of the bargain of Judas with the rulers. Here were the deepest treachery and divine forbearance face to face. Judas is designated as "Simon's *son*," marking something peculiar or well known in that era, that made the family of Judas notorious.

3. Jesus knowing . . that he was come from God] John enters into the inner life of the Son of God, and reveals it to us, as no other evangelist does. His mind grasps the infinite condescension of Jesus by putting it in contrast with his infinite power given by the Father, his divine origin, and the exalted state to which he was going: "he came forth from God, and goeth unto God," Revised Version. The evangelist tells us that Jesus was conscious of all this, and yet deliberately took upon himself the menial service, which his disciples, humble Galilæan fishermen, were not willing to perform for one another, lest it should degrade them.

4. riseth from supper . . took a towel] This scene is described with wonderful minuteness, and with many touches of naturalness, showing that the writer was an eye-witness. The unseemly strife of the disciples for the foremost place at the table has scarcely ended, Luke 22:24–27, and the rebuke which it called forth, when the Master arose from the table and put aside his outer garments, taking a towel and girding his under garments, thus assuming the garb and position of a servant. According to Wünsche, it

COMMON VERSION.	REVISED VERSION.
3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;	3 Simon's *son*, to betray him, *Jesus*, knowing that the Father had given all things into his hands, and that he came forth from
4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.	4 God, and goeth unto God, riseth from supper, and layeth aside his garments; and he

was customary before and after the passover feast for the company to practice the menial service of *hand* washing for each other. See also Talmud, Pesachin, 108. The act of Jesus enforced his words, "I am in the midst of you as he that serveth," Luke 22:27, Revised Version.

5. he poureth water . . to wash the disciples' feet] In the East during Easter ceremonies, the patriarch at Jerusalem and the bishops dressed in their gorgeous robes and elevated on a platform, go through an imitation of this act of Jesus. Feet-washing is not now a common Oriental custom, as it was in earlier times. The Oriental does not dip his hands or feet into the water when he washes them. He would regard our practice in that respect uncleanly. He has the water poured upon his hands or feet by an attendant, and uses the basin to catch the water as it runs from his feet. To him the water in the basin would be too foul to be re-used. It was important to wash the feet, because they wore low sandals that allowed the feet to be soiled by the dust and mud of the road. It was necessary to wash the hands before meals, because the Oriental uses his fingers to dip into the common dish when eating. The order of man's idea as to service is quite inverted in God's thought of it. In this solemn hour, as Jesus was looking to the awful sacrifice on the cross, he reveals the depth of infinite love and condescension, to instruct and guide weak disciples.

6. Lord, dost thou wash my feet?] In this explosive question of Peter the emphasis is on "thou." Some as Chrysostom suppose that Jesus began with Judas. It cannot be certainly decided whose feet were first washed by the Master, but the narrative renders the tradition mentioned by Augustine, that it was Peter's, quite probable. This would account for the violent objection of this disciple, and the silence of all the others under so menial a service by Jesus. Peter looked upon the act in the spirit of the world. He failed to perceive the spiritual significance of it. His impulsive utterance is in perfect accord with the traits of Peter's character as elsewhere noted by the evangelists. Notice how ardently Peter declares his faith in Jesus; how boldly he would rebuke his Master, and how confidently he boasts of his loyalty to him even unto death, Matt. 16:16, 22; Mark 14:31.

7. What I do thou knowest not now] There is a deeper meaning to this, than at first appears. Peter was not in a state of mind to understand this act, even if Jesus should attempt to explain it to him. He would be in a more suitable mind for comprehending it later, after some bitter experience. This is true of the Christian during his state of trial and testing. Believers do not perceive the purport of much of God's providential dealings with them

COMMON VERSION.	REVISED VERSION.
5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.	5 took a towel, and girded himself. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was
6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?	6 girded. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my
7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.	7 feet? Jesus answered and said unto him, What I do thou knowest not now; but thou

at the time, but other experiences, and the softening influences of the Spirit, and the gradual accumulation of wisdom and grace in the heart, bring them to clearer consciousness of what God has done for them. Lessons of humility, of true service, of God's leading, come to the soul slowly in this dull earthly state.

8. If I wash thee not] Peter's refusal has the *appearance* of the deepest humility; in reality it sprang from a false sensitiveness, and a hidden pride of the voluntary humility which he assumed. So under much of the asceticism and forms of self-denial and humility of monks and men, there lurks the rankest spiritual pride. If Peter refused to accept this menial service from the Master it would show a thoroughly disobedient and rebellious spirit —a pride of the flesh that would utterly unfit him for a disciple. This symbolic act shows my feeling and love for you, and your faith in me; for since you do not now understand it, the submission to it becomes an act of faith on your part. It cannot well have any reference to baptism which was afterwards instituted, but rather it was setting forth the infinite love of Jesus, and the close relation he bore to his disciples. If you refuse this, how can you share in that love?

9. not my feet only] Peter gained a partial idea of the drift of this act, enough to bring about a complete reversion of feeling. He sees enough to understand that the act will in some way bring him nearer to his Master. With characteristic impulsiveness he rushed to the opposite extreme, and would have not his feet alone washed, but every portion of his body which was not covered with clothing.

10. needeth not save to wash his feet] Read, "He that is bathed needeth not save to wash his feet, but is clean wholly." The Common Version introduces an obscurity in the sense, which the Revised Version removes. The meaning of the figure is, one who has been spiritually cleansed, renewed in heart, is not wholly defiled by the daily dust of life. When one is cleansed in the blood of Christ, and joined to him, he is free from guilt and spot of sin. But in daily walks through this world, he daily has failures, and thus needs to be cleaned from this daily soiling by imperfections. This requires daily washing from daily faults, over and above the first washing of regeneration or justification, as Ryle aptly suggests. Luther quaintly says, "The devil allows no Christian to reach heaven with clean feet all the way." Then, in allusion to this complete washing or cleansing by the spirit, Jesus adds, "Ye are clean,

COMMON VERSION.	REVISED VERSION.
8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.	8 shalt understand hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not,
9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.	9 thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but
10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.	10 also my hands and my head. Jesus saith to him, He that is bathed needeth not [1] save to wash his feet, but is clean every whit:
11 For he knew who should betray him; therefore said he, Ye are not all clean.	11 and ye are clean, but not all. For he knew him that should betray him; therefore said he, Ye are not all clean.

[1] Some ancient authorities omit *save*, and *his feet*.

but not all," a clear reference to Judas, as the evangelist explains in the next verse. Judas was not a renewed man, not spiritually clean.

12. Know ye what I have done to you?] Again the evangelist notes three particulars in the act of Jesus closing this scene, as he had noted three at its beginning. The disciples had been given time to consider the meaning of all this. Had they rightly understood it? Probably not, but they were in danger of missing the lesson. A great danger to the Christian church is the spirit of domination. That spirit is prominent in the Roman, Greek, and Armenian Churches, and is not wholly wanting in the Lutheran, Anglican and various dissenting and reformed churches. The dogmatism, self-assertion, and infallibility ideas of the Roman See, the persecuting, arrogant attitude of the Greek hierarchy, the assumption of being *the* church and *the* priesthood of some in the Lutheran and Anglican bodies, are quite foreign to the lesson which Christ here so forcibly urges upon his disciples. Do they, do we, do any, fully comprehend the meaning of this teaching?

13. Ye call me Master and Lord] They were right in calling him Master and Lord; he was so. But did they comprehend the meaning of this relation? In worldly relations, the master is served; in spiritual relations of this kind, the master has the spirit, not of lordship, but of service. This wide difference they were yet to learn.

14. ye also ought to wash one another's feet] Is this intended to appoint a formal ordinance of feet-washing through all time in the Christian Church? Or, was there a deep spiritual lesson meant, impressing something deeper than any outward ceremony, even that idea and spirit of lovingly serving one another? Some say the former is meant. Traces of the ceremonial are found in the church at different periods of its history. It is asserted that Ambrose practised it in the church at Milan, but the treatises on which it is based are of doubtful authority. The council of Toledo, 694 A. D., mention *Maunday Thursday* as the day for observing this ceremony. Forms for such a service for the newly baptized are found in the early Gallican and Gothic missals. Bernard of Clairvaux tried to convert the ceremony into a sacrament, but without success. Wolsey, 1530, washed, wiped, and kissed the feet of 59 poor men in Peterborough. English sovereigns held to the practice so late as the reign of James II., and in the Russian imperial palace the custom still prevails, as also in Rome during holy week, and in the palaces of Vienna,

COMMON VERSION.	REVISED VERSION.
12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?	12 So when he had washed their feet, and taken his garments, and [1] sat down again, he said unto them, Know ye what I have
13 Ye call me Master and Lord: and ye say well; for *so* I am.	13 done to you? Ye call me [2] Master, and,
14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.	14 Lord: and ye say well; for so I am. If I then, the Lord and the [2] Master, have washed your feet, ye also ought to wash
15 For I have given you an example, that ye should do as I have done to you.	15 one another's feet. For I have given you an example, that ye also should do as I have

[1] Gr. *reclined.* [2] Or, *Teacher*

Madrid and Munich. The custom prevails among some in America, as the "Church of God," and Dunkers or Tunkers, a body of German Baptists, the latter also practising threefold baptism. On the other hand, the great body of Protestant Christendom do not understand that Christ intended to appoint this feet-washing as an ordinance; but to teach the deep spiritual lesson of humble service in every walk of life. They regard the outward form as of less value, and of small importance in view of the customs of covering the feet completely as in the western world. The great principle Jesus lays down in vs. 16, 17. The church of Rome puts a literal sense upon the words, but absurdly holds that the church fulfills the literal command by the pope washing a few feet at Easter-time, relieving all other Christians of that service. Truly may Paul say, "Bodily exercise profiteth little," 1 Tim. 4:8. The deeper spiritual sense is illustrated by Matt. 20:26–28, "Whosoever would become great among you shall be your minister," or "servant," Revised Version.

16. servant is not greater than his lord] If I have given you this example of service, why should you refuse to serve one another, and strive to domineer the one over the other? If I whom you rightly call Master have cheerfully done this for you, much more should you do this for each other. See Matt. 10:23, 24, and the warning in Luke 6:40. You may even go so far as to know, that is, understand these things; you must go farther and do them, if you would be happy.

18. I know whom I have chosen] Jesus often reverts to the treachery of Judas. Here he speaks of Judas as having no mind to know or heart to imitate these acts of humility, or to come into their spirit. He is therefore specially excluded though not by name. Milligan and Moulton hold that the choosing refers to the apostleship, not to eternal life. But elsewhere he surely includes the latter, see Matt. 26:24, Mark 14:21. The treachery of Judas would be on his part an unconscious fulfillment of prophecy. The passage cited is found in Ps. 41:9, and is a free quotation from the Septuagint, where the words primarily refer to the sufferings of a righteous man. Jesus knew that his choice of Judas and the subsequent conduct of Judas would fulfill Scripture, but this did not bring physical or moral compulsion upon Judas, forcing him to his course. He acted out his own vicious choice. How these two work in harmony and yet leave man free, is one of the difficult problems of God's providential government. Tholuck gets over the difficulty in the case of Judas, by reading: "I know whom I have *really* chosen;" meaning Judas was not "of us," see 1 John 2:19.

COMMON VERSION.	REVISED VERSION.
16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.	16 done to you. Verily, verily, I say unto you, A [1]servant is not greater than his lord; neither [2]one that is sent greater than
17 If ye know these things, happy are ye if ye do them.	17 he that sent him. If ye know these things,
18 ¶ I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.	18 blessed are ye if ye do them. I speak not of you all: I know whom I [3]have chosen: but that the scripture may be fulfilled, He that eateth [4]my bread lifted up his heel

[1] Gr. *bondservant.* [2] Gr. *an apostle.* [3] Or, *chose* [4] Many ancient authorities read *his bread with me.*

19. I tell you . . that . . ye may believe] "From henceforth I tell you before it come to pass, that," etc. Revised Version. The revised reading implies a general principle which is to guide his teaching from that time on. He will inform them of certain things which are to come to pass, so that when they come to pass the disciples may be confirmed in their faith that Jesus is the Christ.

20. receiveth me] Jesus now gives them comfort and encouragement as his messengers. They are to go forth for him. But the rulers have not kindly received him; what are they to expect? So he tells them: 1. That their mission is to imitate him, vs. 14–17; and 2. That one would betray him, v. 18; and 3. That they need not be disheartened by the betrayal, but be confirmed in faith, since Jesus knew and told them of it beforehand; and 4. He identifies them as messengers with himself, and both with the Father. Those who received the disciples would be rewarded as if they had welcomed Christ, and the Father also. This was intended to comfort their hearts in view of the coming treachery and trial.

SUGGESTIVE APPLICATIONS.—1. Christ gives his disciples proof of his love. 2. He loves them although imperfect in their fidelity and love to him. 3. His rebukes are put in form to become the strongest manifestations of his love. 4. Treachery and evil are often suggestions from the devil. 5. We are not compelled to yield to the wicked suggestions of the devil, and ought always to resist him. 6. Being in the band of Christ's disciples does not insure against the plots of Satan. 7. We are to imitate Christ in willingness to serve one another. 8. Believers need daily cleansing from daily faults. 9. Christ foretells many things to confirm the faith of his disciples.

JUDAS, THE BETRAYER. 13:20–30.

JERUSALEM. THURSDAY, APRIL 6, A. D. 30.

Jesus had said that not all the apostles were clean. He now reveals and excludes the unclean, the false disciple. The method is tragic, yet in a sense secret, and not understood by the others until later. The narrative by John is usually understood to imply that Judas was excluded before the Christian passover, the Lord's supper was instituted. The band of disciples, the germ of the Christian Church, must be purified, made clean, leaving no unholy element, no worldly soul, no treacherous, unrepentant one in the fellowship, while this sacred ordinance is celebrated.

21. one of you shall betray me] Having said these things, Jesus was

COMMON VERSION.	REVISED VERSION.
19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.	19 against me. From henceforth I tell you before it come to pass, that, when it is come
20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.	20 to pass, ye may believe that I am *he*. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.	21 When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall

troubled in spirit and testified. For a similar expression in regard to the perturbation of Jesus, see John 11:33 and 12:27, the only other places where the phrase occurs in John. Here it expresses the anguish of Jesus in considering that one of his own disciples would soon betray him. His agony of mind was such that he felt constrained to declare openly the cause of it and the terrible truth concerning his betrayal. It is therefore prefaced by the solemn *Amen, Amen,* "Verily, verily," and the general charge, "One of you shall betray me." The disciples do not appear to have taken in the force of his allusion to the same fact in v. 18. Now they were in amazement and alarm, and looked at one another in perplexity, and with an inquiring gaze, as much as to say, Which of us is guilty of this painful charge?

23. whom Jesus loved] They were now reclining at the table for the passover meal. One of the disciples was reclining on Jesus' bosom, that is, they were lying upon the couch so that one disciple had his head upon or against the breast of Jesus who must have been reclining next and just behind the disciple. Who that disciple was John does not say, except to call him, the one whom Jesus loved, loved in a special manner. This mode of designating disciples is found in John 19:26; 20:2; 21:7, 20, and from 21:2 it is clear that here it refers to one of Zebedee's sons, and the writer undoubtedly meant by this delicate reference to point out himself. At the celebration of the passover in early times it was customary to eat it while standing, Ex. 12:11, but some time after the captivity the custom was changed, and they reclined at this meal, after the manner of the Persians and dwellers in the Euphrates valley.

24. Peter therefore beckoned to him] The company do not seem to have suspected Judas. They were all in painful suspense. Peter with his usual impetuosity and forwardness, discovers a way of gaining information from the Master. Peter was, perhaps, upon another side of the table, but facing Jesus and John, and catching John's eye he beckoneth to him, and asked John to find out who it was, that Jesus was speaking of as the betrayer.

25. Lord, who is it?] So John leaning back, see Revised Version, asked, "Lord, who is it?" This conversation was evidently carried on in an undertone, if not in a whisper. Meyer explains it: "He (John) raising himself from the κόλπος (near the girdle) of Jesus to his breast, nearer to his ear, he draws close to him, and asks (in a whisper)." But the common meaning of κόλπος is bosom, though this would not exclude the graphic picture which Meyer gives of the act. The Greek word for "leaning back" commonly means "throwing himself upon" or "having fallen upon;" indicating excited feeling.

COMMON VERSION.	REVISED VERSION.
22 Then the disciples looked one on another, doubting of whom he spake.	22 betray me. The disciples looked one on
23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.	23 another, doubting of whom he spake. There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved.
24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.	24 Simon Peter therefore beckoneth to him, and saith unto him, Tell *us* who it is of
25 He then lying on Jesus' breast saith unto him, Lord, who is he?	25 whom he speaketh. He leaning back, as he was, on Jesus' breast saith unto him,

26. He it is, to whom] Jesus refrains from naming the betrayer. In a delicate, yet definite and unmistakable way, he points him out. The dipping of a sop or morsel of bread or meat by the master of the feast, and giving it to a guest, was usually a mark of honor, or grace, and is entirely in keeping with Oriental custom. The morsel was in this case dipped, no doubt, into the *Charoseth*, a mixture of wine and fruit used at the passover meal. John observes that after Jesus had dipped this morsel, he gave it "to Judas *the son* of Simon Iscariot." See order of Revised Version which closely follows the Greek. Wherefore John knew that Jesus spoke of Judas as the betrayer, and doubtless informed Peter. Whether others of the band knew of this is not clear. From vs. 28, 29, it would seem that none of them realized precisely what the betrayal meant, and probably only John and Peter understood at the time that Judas was the man.

27. after the sop . . Satan] The sop did not render Judas subject to Satan. There was no magical, demoniacal force in it. Not *with* but *after* the sop, came Satan. It is idle to speculate how John knew this. The later conduct of Judas, the words of Jesus, the influence of that Spirit, who would guide them into all truth, may account for this knowledge, or either of them alone is enough. Satan now took full possession of Judas, which means that Judas gave himself up as an instrument for the devil's use. It is too late now for any change. Grace, mercy, and repentance have fled; their hour has gone. Hence Jesus says to Judas, What you are to do, do quickly. The sin you have plotted and bargained to commit, and taken your price for it already, hasten to complete. But none at the table understood the meaning of these words, probably because they did not know what the betrayal meant. The whole conversation appears like an "aside" to a tragedy, only half understood by the actors, who imperfectly hear the matter.

29. some thought . . Buy, etc.] Some thought more things were needed for the completion of the feast, and Judas was to hasten out to purchase them, so that they might complete their meal without delay. See note under 12:1 on the bag or "box." This charge has an important bearing on the passover controversy as to the time when Jesus celebrated it. He orders Judas to do quickly what he proposed to do. This gains new force, when it is understood that in connection with it, the disciples supposed Judas was charged to get what was needed to complete the feast. But that he should

COMMON VERSION.

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.
27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.
28 Now no man at the table knew for what intent he spake this unto him.
29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

REVISED VERSION.

26 Lord, who is it? Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas,
27 *the son* of Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest,
28 do quickly. Now no man at the table knew for what intent he spake this unto him.
29 For some thought, because Judas had the [1] bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor

[1] Or, *box*

be thus charged to buy quickly what was wanted if the feast was to be twenty-four hours later, takes the force out of the charge to do it "quickly." Nor can this be met by the suggestion that it was illegal to purchase such things on the 14th Nisan. Compare allusions in Ex. 12:16; Lev. 23:7; Luke 23:56. The Mishna also expressly allowed the preparation and procuring of food for the meal upon the evening of the 14th, that is, after sunset. See Tract Sabbath. So the giving to the poor was a special gift at passover time, as seen in Deut. 16:14.

30. having received the sop went out straightway] See Revised Version. This marks the departure of Judas; and following it, I place the institution of the Lord's Supper. This accords with the record of Matthew and Mark, while Luke places the remarks about the betrayer in connection with the strife by a natural law of association of ideas, and without attempting to follow the chronological order in which the events took place. See my Commentary on Luke, p. 287, and Mark, p. 171. As the darkness of night had fallen on the outer world, so the horror of an awful death and betrayal fell upon this tragic scene. There is much variety of view as to the proper place for introducing the institution of the Lord's Supper. Some, as Keim, put it at the close of Chap. 14; but "Arise, let us go hence" is against that view. Meyer puts it here after v. 33; Neander after v. 32; Tholuck after v. 34; Lange in v. 34; Reynolds after or in v. 2, and so on. The simplest point is here after v. 30, the beginning of v. 31 marking a new feature. The close connection which Godet urges, as an objection to its insertion here, is weak, for the Greek particle does not mark a close logical connection, nor close relation in time, but merely a sequence in time.

The question often arises, how is the selection of Judas to be explained? Westcott answers, "there are two groups of explanations:" 1. He was chosen in obedience to God's will in order that he might betray Christ; 2. That Christ did not read the inmost depths and issues of Judas' character, or, doing it, kept him near to himself as one trusted equally with others of the twelve. The first leads to the final mystery of Providence, the second leads to the mystery of the union of divinity with humanity. The full explanation of the mystery involves the comprehension of the possibility of sin and of fellowship between the finite and infinite. It is a branch of that broader profound mystery that runs through all human life. That Judas was chosen of Christ is only a part of the great mystery of sin and moral responsibility to God, as the divine Sovereign of the universe.

SUGGESTIVE APPLICATIONS.—1. What pain and sorrow Jesus endured because of sinful man! 2. One of the sharpest trials of life is to be betrayed by those who have been among our most intimate friends. 3. How deep and deadly is the malice of the devil! 4. Great religious privileges unimproved harden the heart, and make the sinner reckless. 5. The true disciple keeps very near to Jesus. 6. The innocent are perplexed and troubled over a charge

COMMON VERSION.	REVISED VERSION.
30 He then, having received the sop, went immediately out; and it was night.	30 He then having received the sop went out straightway: and it was night.

of treachery, but in a different manner from the guilty. 7. Jesus knows the heart of his followers. 8. He points out the wrong-doers, but with pain, and by a sign. 9. True disciples are slow to suspect evil in their associates.

A NEW COMMANDMENT; WARNING TO PETER. 13:31–38.

JERUSALEM. THURSDAY EVENING, APRIL 6, A. D. 30.

Judas departs into the darkness of the night, and of his own deep treachery. Jesus now has intimate discourse with his chosen faithful disciples, without the disturbing presence of the betrayer, but yet he must deal with some weak disciples. His words are comforting, tender, instructive, now and then full of solemn warning, as those to Peter; the whole interview continuing to the close of Chap. 17. We shall have occasion to note as we study these passages, their solemn, mysterious, and spiritual significance, and that they reveal the inmost yearnings of the Son of God for his disciples.

31. when . he was gone . . Jesus saith] The opening of this discourse begins, as Godet suggests, like a cry of relief from the mind of Jesus at the departure of Judas. The conflict with his betrayer is over; Judas is separated from the band of inner friends. There is a triple declaration of glory: a glory of the Son of man; of God in the Son of man, and a glory of the Son by the Father, and that at once through his death and resurrection. While Judas has gone out to betray Jesus, and is even now arranging to carry out his part of the wicked bargain, Jesus speaks in notes of triumph and of glory. The last clause is the same thought which the apostles caught up a little later, "being by the right hand of God exalted," Acts 2:33. Augustine acutely suggests that "now is the Son of man glorified," means the glory which comes to the Lord when the wicked are separated from him, a glory which was peculiarly upon him when Judas departed from the company. Some critical scholars connect the first clause of v. 31 with v. 30, and read "it was night when he went out." They also omit the first clause of v. 32, which is not in the Sinaitic (1st hand, but it is in 3rd hand corrector), the Vatican, and some other old manuscripts and ancient versions. It is put in brackets by Lachmann and Tregelles, and rejected by Tischendorf, Westcott and Hort and the Revised Version.

33. Ye shall seek me] This is a repetition of the thought in Jesus' discourse to the Jews, John 7:34–36; 8:22, 23; 12:35, 36. Here it is sharper and clearer, and must refer to their perplexity, doubt and concern in

COMMON VERSION.	REVISED VERSION.
31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.	31 When therefore he was gone out, Jesus saith, Now [1] is the Son of man glorified, and
32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.	32 God [2] is glorified in him; and God shall glorify him in himself, and straightway
33 Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.	33 shall he glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I

[1] Or, *was*

regard to him after his crucifixion, and resurrection. Jesus was to be separated from his disciples by death; they could not pass into his spiritual state, to have fellowship with him after his resurrection in the way they had before that event. They would stand in altogether new relations to the Master. While they remained on the earth, that condition must remain a wall of partition between them. They might seek him, long for him in the old life and relations, but neither could be restored. The time was short; only a little while, a few hours, and that old relation must end; he would be no longer with them in the flesh; his glorified form would have only enough in common with the present life for them to recognize identity of person, but into that resurrection life they now could not enter.

34. A new commandment . . love one another] This is not a mere reflection of the Mosaic command, "Love thy neighbor as thyself," Lev. 19 : 18. It was new in the *type* of love to be exercised. It was to be a Christ-like love, "even as I have loved you." It is true, this may be understood, "love one another, because I have loved you," but the Greek *καθώς* usually has a deeper significance, implying the manner or kind of love, that is, a love to one another, of the same nature as the love of Christ for them. But if this may not be pressed on grammatical grounds, yet the love they were to have for one another clearly could not be of the old worldly nature, but must partake of the nature of all Christian love, since they were henceforth to be Christ's. So the sense comes to much the same result, only in this case it designates the motive for love, rather than its character. It must be not merely a sentimental, invisible love of a purely spiritual nature, but one which the world can discover, mark and recognize as peculiar to the followers of Christ, v. 35. Compare John 3 : 16, and John 17 : 18, 22. This was the case in the early period of the church, during the terrible persecutions through which Christians passed. Tertullian notes that it was a common saying among the heathen in his day, "See how these Christians love one another." Even the apostate Julian pointed to them as patterns in this respect. Unless there is something peculiar in the nature of the love here intended, it is not easy to see in what sense this was a *new* commandment, that is, one involving some new *principle*. It might on the second interpretation involve a new *motive*, but not a new principle of love. That could only be new which carried a new kind or quality of love with it. It was this self-sacrificing love of Christ, that love which appeared so illustrious in the martyrs, which made this essentially a *new* commandment, hitherto unknown in the Jewish Church, but manifested in many ways to the world in the Christian Church. Their discipleship was to be proved to the world, not by majesty, eloquence, wisdom, wonder-working or miracles, but by love for one

COMMON VERSION.	REVISED VERSION.
34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.	34 say unto you. A new commandment I give unto you, that ye love one another; [1] even as I have loved you, that ye also
35 By this shall all *men* know that ye are my disciples, if ye have love one to another.	35 love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

[1] Or, *even as I loved you, that ye also may love one another*

another. Notice how John iterates and re-iterates it in his letters: 1 John 2:5, 9; 3:1, 10, 11, 14, 16, 17, 18; 4:7, 10, 11, 12, 19, 21; 5:2; 2 John 5, 6.

36. Lord, whither goest thou?] Peter is dazed by the Lord's words, and in his perplexity seeks an explanation of the Master. The answer gives him little light, in fact it seems to have led him into deeper perplexity, for the Lord simply repeats what he had before said, now applying the words directly to Peter, but with a peculiar addition of "now" and "afterward."

37. why cannot I follow thee [even] now?] Is it because my fidelity to thee is small? Or, am not I devoted to thee and thy fortunes? You doubt me: I am not false, untrue, "I will lay down my life for thee." Is it shame; is it opposition from the Jewish hierarchy; is it that thou wilt need some to defend thee? I will do it with my life. Why am I not suitable? Why unable to follow thee? Thus the impulsive disciple pours out his heart, sore and wounded by the saying of the Master. Ah! how little he knew of himself.

38. Verily . . denied me thrice] What a painful, sorrowful tone must have subdued the voice of Jesus, as he spoke this emphatic, awful warning! Here again is kindness, love, and compassion mingled with foreknowledge and warning. Alas, how soon was it forgotten! The solemn predictive warning did not prevent the free act of Peter, which followed so soon after; so we are amazed at his forgetfulness. But how soon do we forget! You will not only soon be unwilling to lay down your life for me, but you will thrice deny me before another morning's sun comes. The order of this prediction of Peter's denials is variously explained. In Matthew and Mark this prediction appears in connection with the journey to Gethsemane. In Luke it appears, as here in John, in connection with the passover. Some suppose that this prediction was twice made by our Lord. Others suppose that Matthew and Mark notice it out of its historic relations to other events, and upon the common law of association of ideas. Either explanation is admissible, but the latter is more satisfactory than the former. The prediction made a profound impression on Peter, since, so far as the record shows, he remains silent. He next appears as the violent man of blood, who draws his sword and smites the servant of the high priest. Possibly he is spurred to this rash act, because still smarting under the pain of that prediction of disloyalty to his Lord.

SUGGESTIVE APPLICATIONS.—1. "Christ is glorified by the purifying of Christian societies." *Matthew Henry.* 2. Christ is glorified through suffering; so are his people. 3. Christ is exalted through humiliation; he humbled

COMMON VERSION.	REVISED VERSION.
36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.	36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me
37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.	37 now; but thou shalt follow afterwards. Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down
38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.	38 my life for thee. Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

himself; God highly exalted him. 4. The law of love removes the desire for retaliation. 5. The law of sacrifice for the sake of others is a Christian rule. 6. Our curiosity to know the "wherefore" of God's providences is not always satisfied. 7. The self-confident often fall into great snares. 8. The believer does not always know his own weakness. 9. The most confident are sometimes the least safe in their spiritual steadfastness.

Mansions in the Father's House. 14:1–14.

Jerusalem. Thursday Eve, April 6, A. D. 30.

Nowhere in Gospel history are there words so tender, revelations so holy, and feelings so sacred as here. Luther calls them "a treasure and jewel, the best and most consoling sermons that the Lord Christ delivered on earth." They reveal the depth of holy sympathy that Christ has for his suffering disciples. He tells them of the home for them in the Father's house, of the coming of the Comforter, the Holy Spirit, of the need of abiding in Christ, of his great love for them, of their exaltation to be his friends, of trials but comforts in them, of how they are to pray, and closes with the remarkable intercessory prayer for their salvation and preservation from the evils of this world, their unity, and his desire that they behold his glory.

1. Let not your heart be troubled] Your *heart* (the singular), as if all disciples were of *one* heart and soul, as indeed they are in Christ. The Common Version renders the first and last clause of this verse as imperative, but the middle clause as indicative, which the English revisers retain. The American revisers with greater consistency render the three clauses uniformly in the imperative, which is preferable. The three clauses appear in direct, hortatory address, and not declarative. In the Greek the three forms are alike and should be rendered alike, either all indicative or all imperative. It may be read in three ways: 1, as declarative in all the clauses; 2, as imperative in all; or, 3, as partly declarative and partly imperative. This is an instance in which the Greek has less precision than the English tongue. If taken in the imperative, then it means that the disciples are to have a deeper, profounder faith in God. They had faith already, hence it could not be an exhortation to a first belief in God, except in a more spiritual and unusual manner not yet experienced by them. This step of profound belief in God being taken, they would be able to take the next step of a similar profound belief in Jesus. Thus firm in faith, their heart need not be troubled by the disaffection of the Jews, or the treachery of Judas even, one of their own number, or by the weakness of Peter who would be overcome, and soon deny the Master.

2. many mansions] The Father's house may refer to heaven in

Common Version.	Revised Version.
CHAP. XIV.—Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you	14 Let not your heart be troubled: [1] believe 2 in God, believe also in me. In my Father's house are many [2] mansions; if it were not so, I would have told you; for I go to pre-
[1] Or, *ye believe in God*	[2] Or, *abiding-places*

general, although it is better to take it as representing the temple as it were where the glory of God more particularly dwells. For the figure seems to be borrowed from the great temple at Jerusalem, the Father's earthly house. To the devout Jew the temple at Jerusalem was the place of holy delight; there they would wait in the presence, and behold the unspeakable glory of "Jehovah." The "mansions" refer to courts, rooms or "abiding places" (see margin of Revised Version), fitted up for each one, as there were chambers fitted up in the courts and colonnades of the temple for the priests, Levites and others who were called to render service about the earthly temple. The thought is found in Jewish writings. One old writer on Deut. says: "how many, many mansions are there for the righteous in that world." Compare John 2:16, "my Father's house," and Luke 2:49. It may include the idea also of a royal palace; as with Jehovah the two would be identical. Thus Jesus would go away to prepare like abodes, chambers in the heavenly temple for his people. If this were not his purpose he would have told his followers. For we are not to read, "If it were not so I would have told you [that] I go to prepare a place for you," as some read. This is directly opposed to the tenor of v. 3. In 13:33, 36, Jesus had referred to some mysterious departure from his disciples. Then the treachery of Judas, the dark shadow of the coming denial by Peter, and the arrest and crucifixion of Jesus himself troubled their hearts. They would be sad and lonely and homeless. Jesus comforts them by an assurance of faith in God and in him, and by telling of a "home" he will go to prepare in the glorious house, the temple of the New Jerusalem above. They will not be homeless, nor friendless. How many millions of hearts, bleeding and sore, have found consolation in these beautiful, blessed words! The "Father's house" is portrayed to us as a definite place, as well as a state or condition of being. Lange says: "There must be some place in the upper world where the beauties and wonders of God's works are illuminated to the highest transparency by his power and holy majesty, where the combination of lovely manifestations, as seen from radiant summits, the enraptured gaze into the quiet valleys of universal creation, and the streams of light which flow through them, must move the spirits of the blest in the mightiest manner, to cry out, Holy! Holy! Holy! And there is the holiest place in the great temple. . . . The radiance of the city of God beams mightily upon our bodily vision if we do but step forth into the starry night. Its glory and higher nature have been made evident by science. But to the believers alone do the heavens disclose themselves as the Fatherland, and heritage of the blessed. Unto Christians it is said: "Ye are come unto the city of the living God," and "in my Father's house are many mansions."—*Das Land der Herrlichkeit.*

3. where I am, there ye may be also] Just before, he had spoken of going away where they could not come. 13:33. Now, however, he reassures

COMMON VERSION.	REVISED VERSION.
3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.	3 pare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am,

them of a better home, and an eternal companionship with him in the Father's heavenly house. To what coming does this word ἔρχομαι "coming" refer? This has been variously answered: 1. To the second advent. But this would be too remote to be of much comfort to the troubled disciples. 2. To Jesus' return after his resurrection. But he did not take his disciples to be permanently with him at that time. 3. To a coming through the Holy Spirit, v. 17. But that coming of the Spirit was to abide with the believer on the earth, and not to take him to be with Christ in the Father's house. 4. To his coming at the death of each believer. This is the simpler view, and Dwight relieves the objection to it, that "coming" is not used in this sense elsewhere, by suggesting that there is a figurative representation in the entire discourse. Thus at the end of the work of each disciple Jesus will come, as a friend comes, and receive him to the heavenly home. Notice the continuous action expressed in "I come again," I am ever coming, through the resurrection, the Comforter, the providences of life, to receive you, all believers, to myself. When so received you will be where I am forevermore. Compare also Acts 7:59, and Paul's at home or present with the Lord, 2 Cor. 5:8; Phil. 1:23, and his comforting words to the Thessalonians in regard to their pious dead, 1 Thess. 4:15–18.

4. whither I go ye know] Notice the short reading of the Revised Version, following the Sinaitic and Vatican Manuscripts. The longer reading is found in the Alexandrian manuscript; but in view of the weight of authority against it, and of the question of Thomas which amounts to a flat contradiction of the Lord's assertion, the shorter reading is probably the true one. The disciples ought to have known the way whither Jesus was going; the way of sacrifice through death to life, the resurrection to the new spiritual, eternal life. If they understood him to be the Christ, they should know the mission of the Messiah, and his work of redemption for his people.

5. Thomas saith . . we know not] Thomas no doubt voices the general perplexity of the band. They understood that Jesus was in some way to be taken from them; but whither? Was he going to redeem the nation from Roman bondage? Would he restore the kingdom, the rule to Israel? How can we know the why, when we are in such uncertainty about all your plans, and future movements? Surely there is an outspoken honesty in these words of Thomas, even though they are tinged with questionings or doubt. Jesus had put emphasis on the "way;" Thomas puts it on the "whither."

6. I am the way] Jesus does not answer the question uppermost in the mind of Thomas respecting the "whither," but defines his own thought

COMMON VERSION.	REVISED VERSION.
4 And whither I go ye know, and the way ye know.	4 *there* ye may be also. [1] And whither I go,
5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?	5 ye know the way. Thomas saith unto him, Lord, we know not whither thou goest;
6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.	6 how know we the way? Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but

[1] Many ancient authorities read *And whither I go ye know, and the way ye know.*

in regard to the way. The three terms do not explain three distinct things, nor are they strictly one and the same thought. The first is the figure of one going to heaven. As we reach a place by some highway, so we must reach the Father's house through Jesus. The second is the idea of the truth and true man spiritually. But as sinners there is no possibility of becoming true, of dwelling in the truth, but by dwelling in Jesus the absolute truth. The third is the thought of life as contrasted with spiritual death to which the human race is subject because of sin. There is no true life in this world except through Christ, the absolute author of all life. See John 1: 3, 14, 17. Yet the three come to the same result: Christ alone is the author and means of our salvation.

No man [one] cometh unto the Father, but by me] This was said before to Jews, John 6: 45. Here it is brought out more definitely. It has pleased the Father to offer the Son as the only method of access, the only way of acceptance with God. Through Jesus Christ we may come to God, and no one can come by any other, and be received.

7. If ye had known me] If you had fully understood me and my mission, you would know the Father. Hitherto they had not fairly understood who their Master was, that is, his true character. Even though they knew him as the Messiah, still in common with the Jewish world of their time, their ideas of the Messiah were very confused, vague and imperfect, confined to the temporal idea and reign, and scarcely taking any account of the great spiritual features of his work. But now the time had come for a more full and complete revelation of himself to his disciples. Hence Jesus immediately adds, "from henceforth ye know him." The arrest, trial, crucifixion and resurrection would make all this marvelously clear to them. Compare the discourse to the two during the walk to Emmaus, Luke 24: 25–31, 45.

8. Philip saith . . shew us the Father] This request shows how imperfect was their understanding of what Jesus was saying, and of his relation to the Father. Philip appears to have been of the Greek materialistic type. He would literally *see* the Father. Perhaps he had some dim thought of the appearance of Jehovah to Moses, "shew me thy glory," Ex. 33: 18; or in the temple, and wanted a realistic view of the presence. If they could only have that, it would be enough to sustain and satisfy them all.

9. hast thou not known me?] Or, "Dost thou not know me, Philip?" There is a sad, painful tone in this question. After all this long training, these years of companionship, these many explanations concerning

COMMON VERSION.	REVISED VERSION.
7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.	7 [1] by me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.
8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.	8 Philip saith unto him, Lord, shew us the
9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?	9 Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father;

[1] Or, *through*

the oneness of the Father and me, do you not yet understand? Have you not yet really become acquainted with my character? Then he explains how he comes to reveal the Father. Rightly seeing Christ is to see the Father. Assuming that Philip is a true disciple, then he has seen Jesus, and how could he say "shew us the Father?" There is no physical appearance of the Father, for he "is a spirit." John 4: 24.

10. I am in the Father, and the Father in me?] The two live in one group essentially as one being. The mystery of the unity of the Son and the Father is put in an interrogative form, but is in fact the strongest implied declaration of the fact. In v. 11 the fact is repeated. The Son speaks no word of himself alone, for the Father dwells in him and the words and works are those of the Father. Seeing the Christ is seeing the Father; but this cannot be physical seeing; it must refer to the profounder spiritual being and seeing of God. We are at once reminded of the profound truth with which John begins his Gospel, the eternal unity of the Word with God, and that the Word was God. If Philip could not understand this mystery of the spiritual existence of the Son and Father which was invisible, and his faith staggered over it, then he might believe the works, which were realistic and visible things, just the evidence he was in fact calling for, v. 8.

12. the works that I do shall he do also; and greater] You cannot see the Father, but you can see the works of God. There are marvels of power, and miracles of grace filling the world with proofs of the presence of God in every age. See the great English peoples of to-day sprung from the rude Briton and Druid worshipper of yesterday! Jesus says to his disciples, these works of God are not to cease with my leaving you. The believer on Jesus shall be given power to do works of the same kind as those Jesus himself did. The "greater" (not works, for there is no word for it in Greek) were those of a spiritual nature, greater things, or results in intensity, degree and number following the gift of the Spirit. The ascended, exalted Lord would do more in this respect for and through his disciples than in his state of humiliation. The promise began to be fulfilled on the day of Pentecost. The glory of it is realized in part in every wave of spiritual revival that sweeps through a community, but more generally in the world-wide spread of Christianity, in the zeal and efficiency and victories of modern Christian missions, in the uplifting of whole nations and races from degradation, idolatry, cruelty and vice, to Christian civilization, love, purity, and worship of the true God. Christianity works wonders, miracles of healing, saving from

COMMON VERSION.	REVISED VERSION.
10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.	10 how sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the
11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.	11 Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the
12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.	12 very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; be-

extinction, death, and demoniacal power, whole nations and races. The results of Christianity are longer in perfecting the cure, but are broader, greater, more glorious than any in the early ages of the Christian Church.

13. whatsoever ye shall ask . . will I do] Notice that this promise is twice made, first in v. 13, and is repeated in v. 14. In the first, Jesus gives a reason, or motive which impels him to answer the prayers of his people; namely, the glory of the Father. The asking must be in the "name" of Jesus. This must have a profounder meaning than is usually attached to the words. To ask in one's name is usually understood to mean to ask in place of a person, or in view of his favor, virtue, or power with the one asked. But how will this apply to the phrase, "the Holy Spirit, whom the Father will send in my name" in v. 26? The explanation of Chrysostom and others "pleading my name" or "my merits," comes to nearly the same. Is this all the force to be found "in my name?" This much surely must be there, and vastly more. It implies asking in obedience to Christ's will also. The asker is to be "in his name," be one with Christ in thought, feeling, desire and spirit. He is to be in fullest, deepest communion with the redemptive work of the Son of God; a reflection of his character and image in love, submission, self-sacrifice and God likeness. Here then is an unexpected limitation to the "whatsoever" and "anything" on the one hand, and an equally unexpected enlargement of the promise in the immense spiritual richness of this promise. The reading "me" after "ask" in v. 14 by the English revisers is rejected by the American revisers, and justly, for it is logically improbable, and is supported chiefly by the Vatican manuscript. Jesus pledged his holy character, his love, his infinite power as Creator of the universe, and the Author of all life to answer every prayer of a believer breathed forth in this spirit, thus "in his name." The lean, meagre answers to prayer, are often an index to the poverty of the prayer.

SUGGESTIVE APPLICATIONS.—1. Heart troubles are the deepest, saddest of all troubles. 2. Christ offers an effective remedy for them. 3. A look to the mansions above is a great comfort in earthly sorrow. 4. The promise of an eternal home in the Father's house above strengthens many weak, and soothes many sad souls. 5. Jesus has made an open way to the Father's house for every believer. 6. The mysterious unity of the Father and the Son gives strength to weak faith. 7. The works of God in the natural and spiritual world inspire belief in Jesus Christ. 8. The results of Christianity increase in number and power as the ages go on. 9. Prayer in spirit and communion with Christ bring answers. 10. "It is laudable for a man to perceive his ignorance in divine things." *Luther.* 11. "Spiritual vision is the reward of faith, vouchsafed to minds purified by faith." *Augustine.*

COMMON VERSION.	REVISED VERSION.
13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.	13 cause I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the
14 If ye shall ask any thing in my name, I will do *it*.	14 Son. If ye shall [1]ask any thing in my

[1] Many ancient authorities add *me*.

PROMISE OF THE HOLY SPIRIT, AND FURTHER COMFORT. 14:15–31.

The discourse is not broken here, but it advances another step in the truth it reveals. There are three great steps stated: 1, believe; 2, love; 3, obey. Hitherto the emphasis has been on believe. Now the emphasis is on love and obedience. Notice the frequent recurrence of the exhortation to love. See vs. 15, 21, 23, 24, 31. There is a similar emphasis on keep and obey running parallel with "love" in the same verses. The work and offices of the *Paraclete*, the Holy Spirit, are also briefly stated in this section.

15. If ye love me, keep] The true rendering of the last clause is unsettled. The Common Version renders it as imperative, and is supported by many ancient manuscripts, the Itala and Peshittâ versions. The Revised Version renders it as declarative and is supported by the Vatican and L. manuscripts. The weight of authorities is quite evenly balanced. The imperative seems to be in closer harmony with the context here. If you love me, show your love; keep my commandments; then I will pray the Father, etc. Reading it as in the Revised Version, the two clauses are bound together as one, the last being a reflection or corollary of the first.

16. he shall give you another Comforter] This verse mentions the three in One of the Trinity. The Son prays; the Father gives; the Spirit comes. The Holy Spirit is here called *παράκλητος* "one called to another" as a help. The precise thought here represented has been variously stated. The English Versions since Wickliffe have read Comforter, except the Douay (Romish Version), which transliterates (not translates) the word from the Greek and reads Paraclete. But "comfort" in early English meant "to grow strong" or "to strengthen," rather than to make one easy, or to give relief in sorrow. The early Eastern Versions, as the Syriac, Arabic, Ethiopic, also transliterate the word and read Paraclete. Origen, Chrysostom and Jerome took the word in an *active* sense, but it is now generally accepted as having a *passive* sense, he who is called to help. The word occurs four times in this Gospel, 14:16, 26; 15:26; 16:7, and once in the Epistles, 1 John 2:1 (rendered Advocate), but not elsewhere in the New Testament. While the English Versions thus uniformly render the Greek word in *this Gospel* by Comforter, it is curious to note, as Dwight observes, that this is the one idea of the office of the Spirit which is not presented in these chapters. He appears as a teacher, v. 26; as a witness, 15:26; as a reprover or convincer of sin, 16:8; as a guide, 16:13; a revealer of Christ's things, 16:14. Doubtless all these declarations serve to console the disciples, but it is not here said that the direct office of the Spirit would be to comfort the disciples. Nor is the idea of "Advocate" prominent here, which the Revised Version places first as an optional reading in the margin, though that is the common rendering in the Epistle, 1 John 2:1. That of "Helper" which the Revised Version

COMMON VERSION.	REVISED VERSION.
15 ¶ If ye love me, keep my commandments.	15 name, that will I do. If ye love me, ye
16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;	16 will keep my commandments. And I will [1] pray the Father, and he shall give you another [2] Comforter, that he may be with

[1] Gr. *make request of.* [2] Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

places second, is nearer to the significance of the Greek, as implied in the context. He is to be an aid; abide ever with the believer. The Talmud has a curious incidental confirmation of this view of the office of the Spirit. "He that keepeth one commandment obtaineth for himself one *paraklete*, but he who committeth one sin obtaineth for himself one *kalligor* [accuser]," *Pirke, Aloth*, 4:11. He is not a different kind of helper, ἕτερος, but simply ἄλλον παράκλητον, another and added one of the same spirit as Jesus himself. Jesus will still continue to be their helper, and the Spirit will be another. Yet the Spirit as the divine Comforter here, is a thought endeared to the devout English Christian for generations past, a thought found only by inference (not by direct statement) in this remarkable discourse of Jesus.

17. Spirit of truth] Jesus is called absolute truth, v. 6. The Holy Spirit is called the Spirit of truth, because he witnesses in our hearts for the truth, John 15:26 and 1 John 5:6. The world cannot receive the Spirit because the two are opposite in nature. The natural man receiveth not the things of the Spirit of God . . and he cannot know them, 1 Cor. 2:14, Revised Version. So the Holy Spirit is unrecognized by the unrepentant world. His influence comes upon sinful hearts when the truth of Christ is proclaimed to them, but their resistance overcomes all, and he departs, to come again at another time so long as the day of grace continues. The believer recognizes the Spirit, yields to his influence, and thus welcomed, the Holy Spirit dwells not merely among believers in the church, but also in the heart of each one, as a constant Help and Guide.

18. I will not leave you comfortless] Or "desolate," or, as in the margin, "I will not leave you orphans." The Targums give instances showing that when a great rabbi, or teacher died, his disciples mourned that he had left them fatherless. When Jesus was arrested, tried, and condemned, the disciples must have felt like orphans. What does Jesus mean by saying: "I come unto you?" It is not "will come" but "I come," as the Revised Version has it. 1. Chrysostom, Grotius, Weiss, and others think he meant his return after the resurrection. 2. Augustine, Bede, and some others say it refers to the second coming of Christ. 3. Calvin and most modern scholars refer it to the Holy Spirit. But does this last view not confound the two Helpers? Godet's answer to this objection is inconclusive. 4. Milligan and Moulton refer to v. 20, and interpret the "coming" to mean "the day beginning with the return of Jesus to his Father when he shall send to his disciples the Spirit," which is substantially the same as view number 3, and open to the same objection. Moreover, how could a return of Jesus to the Father be regarded by the disciples as a coming to them? It seems far better

COMMON VERSION.	REVISED VERSION.
17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.	17 you for ever, *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be
18 I will not leave you comfortless: I will come to you.	18 in you. I will not leave you [1] desolate: I

[1] Or, *orphans*

to accept the view of the early church, that it meant his appearances to them after the resurrection. Or, if the next sentence is taken (which is not necessary) as a modifying clause, it may be understood to refer to their life with him, begun here, but more especially his coming to each of them at death, to take them to live with him.

19. ye behold me] The "little while" of this verse gives the same idea as in 13:33. After his crucifixion the world would see Jesus no more, but disciples see him; the present tense is used as in prophetic utterances. They did see him many times after the resurrection; for the primary sense of "see" must be a physical sight. Yet the higher conception of spiritual seeing and companionship with Jesus must be included. It would be the period of his glory; he that "was dead" but "alive for evermore," Rev. 1:18. Because he lives, believers shall live.

20. I . . in my Father, etc.] In that day, when ye shall live also the resurrection life (because I live), v. 19, ye shall know the mystery of my indwelling in the Father and of your indwelling in me, and my indwelling in you. These paradoxical truths, they might not understand now, but in the day when they lived with Christ in glory they would know, that is, understand this mystery. This period need not be confounded with the "coming" of v. 18. The unity of Christ with the Father is mysterious, but so likewise is that of Christ with believers. Notice the double statement, "Ye in me, and I in you," language, that to the worldly philosophy of that day must have seemed foolishness.

21. hath my commandments, and keepeth them] Here we have the emphasis upon the third step in divine life, the keeping, doing the will of Christ. This proves the love, which was the second step, as belief was the first. The doing will beget the loving spirit, and conversely the loving will inspire the doing. The one will react upon the other. This verse appears to be the complement of v. 15. There obedience is a sequence of love; here obedience is a proof of love, or rather love is the foundation of true obedience. To love Christ is to be loved of the Father and of Christ. It is as if love ran in one eternal circle. We are led to love Christ because he first loved us. God so loved the world that he gave his only begotten Son. Our love to Christ causes us to be loved of the Father as his children in Christ, and loved of Christ also. This double love from the Father and Christ begets new love in us, and thus the current goes on increasing by this endless flow. To those loving him, Christ will manifest himself. This means that what is now

COMMON VERSION.	REVISED VERSION.
19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.	19 come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live,[1] ye shall live also.
20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.	20 In that day ye shall know that I am in my
21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.	21 Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself

[1] Or, *and ye shall live*

so hidden or obscure to them in his mission and character, that they do not see it, or perceive it only dimly, will be laid open. But it means more than this; his presence will be with them in an especial manner. In that new life portrayed in v. 18 he will reveal his spiritual presence and help. For he says, "Lo, I am with you alway, even unto the end of the world," Matt. 28:20.

22. Judas saith . . not Iscariot, Lord, how] Or, "Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?" Revised Version. This Judas was also known as Lebbæus, Matt. 10:3, and Thaddæus, Mark 3:18. The Common Version of Acts 1:13 makes him the *brother* of James the son of Alphæus, but the Revised Version makes him the *son* of James. This is due to the different word supplied by the two companies of translators, those of 1611 and of 1881. Those of 1611 supposed that this Judas was the author of the Epistle of Jude, and that Jude or Judas claims to be *brother* of James. But if Jude the author had been an apostle, we would have expected him to use the authority of an apostle, and not to win confidence with his readers by his relation to James. Then, too, the identity of the writer Jude with the apostle Judas will not be proven by the claim of Jude to be a brother of James, until it is determined to which of the several persons of that name he was brother. And this question is unsettled. Hence the Revised Version renders the Greek genitive of Acts 1:13 the same in respect to Judas as to James. Both versions agree in reading "James the son of Alphæus," and the Revised Version is consistent in reading also "Judas the son of James," since the forms of expression in the Greek are precisely the same in both cases. This Judas is carefully distinguished from the betrayer to assure the reader that Judas Iscariot, who had gone out, did not return. Thomas had said, we know not the "whither," v. 5. Philip had said "shew us the Father," v. 8; now Judas asks, "how is it?" He is perplexed about the character of this manifestation or appearance. How could Jesus be manifested to his disciples and yet the world not see him? What had happened, that this strange phenomenon or course must come? Judas was doubtless thinking of the manifestation of Jesus unto Israel as king, the Messiah, in restoring their kingdom. See Acts 1:6. To do this, would be a marked manifestation of himself to the Roman world, as well as to Israel.

23. we will come unto him] Is this an answer to Judas? Godet says, "Jesus continues his discourse, as if he had not heard the question of Judas; for the first part of v. 23 is only the reproduction of v. 21 developed and stated with greater precision. And yet he answers the question proposed, by more energetically reaffirming the promise." An answer to the question of Judas it certainly was, for the writer distinctly states that "Jesus answered

COMMON VERSION.	REVISED VERSION.
22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?	22 unto him. Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto
23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.	23 the world? Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our

and said unto him," Judas; so that the words of v. 23 were understood to be a definite response to the question of Judas. In v. 21 Jesus had spoken of a manifestation to the believer. This had perplexed Judas and prompted his question. Jesus explains how it will be, in the plainest possible terms. Love will prompt the believer to keep every word of Christ. The Father will love him, not in the same sense in which he "loved the world" to save it, John 3 : 16, but in another sense, that of approbation, intimacy; a love akin to that between the Father and the Son. Further than this "we will come," the Father and the Son, and take up an abode with him. The two will come together to dwell with the believer. Prof. Reynolds says this "suggests the mystical union of the divine Personality with that of those who have entered into spiritual relation with Christ through love and obedience." Surely this assertion implies that the Son is of the same divine nature as the Father. Either it "is awfully true, or infinitely blasphemous."

24. loveth me not keepeth not] Now we have the converse of the truth, stated in v. 23. Love involves obedience: and obedience is a proof of love. And now negatively we have the same truth: want of love brings disobedience; and conversely: lack of obedience proves lack of love. This is a more full answer to the question of Judas. The world has no love to Christ and shows it by disobedience. So the world perceives no manifestation of Christ. But on the other hand, you who keep my sayings, hear my words, not merely as mine alone but as the Father's also. This is the natural sequence of what Jesus had said in v. 10. Moreover it follows that rejecting Christ, is rejecting God himself.

26. the Holy Spirit, whom the Father will send] Here we have a clear statement of the coming of the Holy Spirit. He proceedeth from the Father, and is sent by the Father and the Son. Compare John 15 : 26. This is the doctrine of the Greek Church (but not of the Latin) and in this regard that Church has strong scriptural support which the Church of Rome cannot show for its view. These things Jesus taught his disciples while abiding in the flesh with them. They would easily forget many things; partly from the intense excitement of the few subsequent hours, partly from fallible memory, and partly from their imperfect grasp of the truth. All this would be overcome by the gracious Holy Spirit who would proceed from the Father and be sent to testify of all the truths that Jesus had taught, and would bring to mind again these discourses which would otherwise be lost to them and to the Christian world. The Spirit would come "in the name" of Jesus, in the full-

COMMON VERSION.	REVISED VERSION.
24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.	24 abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.
25 These things have I spoken unto you, being *yet* present with you.	25 These things have I spoken unto you,
26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.	26 while *yet* abiding with you. But the [1] Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remem-

[1] Or, *Advocate* Or, *Helper* Gr. *Paraclete*.

ness of all his perfections, not "at my intercession" or "in my stead" or as "my representative" simply. He came in his own stead, and to fill his own peculiar office, that of another Helper, Guide and Revealer. By the Spirit the apostles would be completely equipped for their work. How much is embraced in "all things"? Obviously it refers to all the things relating to the mission of Christ. There may be many truths in the natural world not needful to know in order to be saved. Scientific truths may be interesting, esthetic truths may be pleasing, psychologic truths may afford us knowledge of the working of the human mind, but none of these are absolutely necessary to the salvation of a soul. The spiritual truths respecting sin, repentance, the new life in Christ, and growth in divine grace, with some knowledge of the magnitude, meaning, and infinite reach of the work of Christ and of his love are needful for salvation. These themes, and how vast they are, and how immensely superior to all other human knowledge—the soul must apprehend to be saved. And these are the truths the Spirit will bring to the believer's soul.

27. Peace I leave with you] This is the legacy Jesus bequeaths to his disciples, peace. "When Christ left this world," says Matthew Henry, "he made his will. His soul he bequeathed to his Father, his body to Joseph, his clothes fell to the soldiers, his mother he left to the care of John,—to his poor disciples, he left his peace." It was his farewell, put into the dearest words known to the Jewish heart שָׁלוֹם, Shalom, the *pax vobiscum* of the Latin Church. In the presence of death, the awful death of the cross, the infinite peace of God is left to the disciples. It was not "peace" in general, not the cold, chilling content of this world, it was the warm, loving, saving, eternal peace of the Son of God. It was not a temporal, temporary, or hollow gift, such as the world would offer, nor was it given in the spirit of the world. But it was a gift, which as to its object and manner of giving was the opposite of that of the world; it was infinite, Godlike. Having this peace, "my peace," says Jesus again in the words of v. 1, "Let not your heart be troubled." Let it be filled with the peace of Christ and there will be no room for trouble, nor for any terror. See 2 Tim. 1:7, Matt. 8:26. The Greek verb for "be afraid," or "be fearful" is not found elsewhere in the New Testament, but occurs in the Septuagint. It stands for that timidity which comes from looking for outward calamities.

28. ye would have rejoiced] Notice the revised reading in this verse. The going and the coming are in the present tense, as if just taking

COMMON VERSION.	REVISED VERSION.
27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.	27 brance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let
28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.	28 it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is
29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.	29 greater than I. And now I have told you before it come to pass, that, when it is come

place. The next clause is conditional, both as to loving and rejoicing. On the "going" and "coming," see note under v. 18. "If ye love" implies that they had not that love which gave complete confidence, and that casts out fear. Such love would give joy over anything the Master would do.

the Father is greater than I] This text is a favorite one with Arians and modern Unitarians. The various interpretations of it may be substantially reduced to four: 1. That Jesus though divine, was not of the essence and substance of God as the Father is. This is the view of Arians and modern Unitarians who deny the Trinity and that Jesus is of the Godhead. But for a human being to talk of God as greater than himself would be blasphemous nonsense. 2. That Jesus refers to his human nature only: in that state he declares that the Father is greater than himself. So Luther, Calvin, Bengel, Stier, Alford, and many others. The Arian and Athanasian creeds admit a certain subordination of the Son, as to dignity or office, but not as to essence or substance. The Athanasian creed reads, § 33, "equal to the Father, as touching the Godhead, and inferior to the Father as touching his manhood." See Athanasian Creed, and Schaff's Creeds of Christendom. In fact it may be a nice philosophical question, whether the modal existence of the Trinity, or the relations of the persons of God in his manifestations to man are comprehensible or even thinkable. But is it likely that Jesus would draw these fine philosophical distinctions as to his nature? Is not the "I" (Greek "μου") used of his whole being, and not of one-half his nature? Jesus had been speaking of himself in his exalted state with the Father as well as of his earthly state, and hence of his whole divine personality. 3. To escape this, others have supposed that he referred to himself in his state of humiliation, as one obedient unto death, or, 4, That there is a subordination of rank or order in the Son, which is involved in the idea of "begotten," and which is compatible with equality of being and essence shared with the Father. This thought is supported by John 17:3–5, and by Paul: "But when he saith, All things are put in subjection, it is evident he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all," 1 Cor. 15:27, 28, Revised Version. Compare Phil. 2:9–11; 1 Cor. 3:23; 11:3, "the head of Christ is God." In avoiding the Arian and Unitarian view, the doctrine of Trinity, tri-unity, must not be so pressed as to become tri-theism, three Gods rather than one God. God in his essence and modes of existence must remain a mystery to finite minds, or be no longer infinite and hence no longer God to us. Some say John 14:28 does not refer to the essence or nature of Christ, but to the condition. This, however, is begging a part of the question really in dispute.

30. will not talk much with you] The teaching work of Jesus was near its close. It is not likely that Jesus refers to the interruption in the

COMMON VERSION.	REVISED VERSION.
30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.	30 to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me;

discourse stated in v. 31. He more probably intended to impress upon the eleven that his earthly work of training and instructing them was about ended. His betrayal was at hand, to be speedily followed by his trial and condemnation.

the prince of this world] Jesus does not speak of his betrayer or of the rulers, or of the Romans, but behind them all, of Satan. His controversy is with the prince of this world; his conflict is in fact with the devil. All the others are only tools, and servants of the devil in their work against Jesus. But the devil found nothing to lay hold of, no ground of accusation; there was no feature of Jesus' character in common with Satan, and the latter could make nothing out of him. Indeed, the power of the devil and of death were destroyed by the victory of Jesus over both.

31. the world may know] All that the devil accomplished by his trial of the Son of God, was to exhibit to the world Christ's love for the Father, and his obedience in suffering the penalty of the law for the sinner. This he did voluntarily, dying on the cross, innocent, to save the guilty, Satan finding nothing whatever to lay to his charge. More than this, Satan sees too late, nothing in common between Jesus and himself, either in his person, mission, or work. It is impossible to dissuade Jesus from doing the Father's will; Satan could triumph over man, even when fresh from the Creator's hand. But here is a second Adam, that baffles all the wiles of the devil. The result is now seen. Judgment must come; the Father's will is to be accomplished, though the highest evil spirit strives to have it otherwise.

Arise, let us go hence] Was this a departure from the room? The words, "When Jesus had spoken these words, he went forth" or out "with his disciples," 18:1, imply that he did not leave the place, until after the discourse and prayer in Chaps. 15, 16, 17. The prayer might have been offered on the way; but it seems very improbable that such a discourse as that which follows and the prayer were spoken in the streets of Jerusalem. For the words of 18:1 certainly forbid the view that Jesus went out of the city before the prayer. The call "Arise, let us go hence" was a call to prepare to depart. Arising from the table, the following discourses and prayer took place while they were waiting ready to depart from that sacred upper room.

SUGGESTIVE APPLICATIONS.—1. True obedience springs from love. 2. The Holy Spirit is another divine Helper like unto Jesus. 3. He will dwell in Christ's people. 4. Men often find it hard to obey Christ's will. 5. Some think they love, but do not obey; some think they obey, but do not love; some are conscious that they neither obey nor love Christ. 6. Notice the paradoxes: an absent, is an ever present Christ; an unseen, is an ever seen Christ. 7. The peace of Christ is his rich bequest to his people. 8. Christ sends an added Helper, greater works, fuller wisdom, a permanent Teacher. 9. His promises fulfilled, confirm the faith of his disciples.

COMMON VERSION.	REVISED VERSION.
31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.	31 but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

Jesus, the True Vine. 15 : 1–16.

Jerusalem. Thursday Eve, April 6, A. D. 30.

The allegory of the vine brings before us the deeper spiritual mysteries of the new kingdom. The early Church delighted in representing Christ as a youthful shepherd carrying a lamb, and as a thrifty vine bearing branches and abundant fruit. In the latter beautiful symbol, Jesus presents the intimate union of his people with himself. Those that hold that the discourse and prayer in chaps. 15–17 were not spoken in the upper room, conjecture that they were uttered in moonlight under the shadow of the walls of Jerusalem, or at some unknown but convenient place on the way to Gethsemane, or even in the temple courts. That they were spoken, however, in the house where the passover meal was taken seems probable from the following reasons: 1. The writer distinctly says after "these words" (chaps. 15–17) were spoken "he went forth [went out] . . over the brook Kedron" 18 : 1. It might be said that he went out of the room before this: but the first part of the sentence implies that the journey was made after the speaking and prayer were completed. 2. The "Arise, let us go hence" of 14 : 31 marks a resolution to meet the "prince of this world" in the conflict, and a movement from the table rather than a necessary departure from the room. 3. This part of the discourse falls in place at the close of the institution of the Lord's Supper. 4. The synoptics represent the journey from the upper room to Gethsemane as one without interruption, and give no hint of a discourse on the way. See Matt. 26 : 30–36; Mark 14 : 26–32; Luke 22 : 39, 40. 5. It is quite improbable that a discourse of this character and especially the prayer in John 17, would be made in the narrow streets of Jerusalem at night. It would have been difficult if not impossible for all the eleven to have kept near enough to Jesus in such a walk to hear what he said. The parable of the vine may have been suggested by the golden vine about the apartments of the temple court, so those say who think the words were spoken in the temple; or by the heaps of vine-prunings on the way to Olivet; or, again, by vines upon the city walls, if the words were spoken outside the upper room. If spoken within that room then the fruit of the vine used at the feast may have suggested the image. Yet none of these suggestions are necessary to account for the figure. The vine is frequently used as the type of Israel in the Old Testament, Is. 5 : 1; Eze. 19 : 10; Ps. 80 : 8–19. Israel was also called "a luxuriant vine" (not an "empty vine" as the Common Version reads) and "of his fruit he hath multiplied his altars," Hos. 10 : 1, Revised Version, indicating his growth in wickedness. Jewish literature is full of similar figures of the vine and branches to set forth religious truth.

1. the true vine] The parable presents a threefold group of symbols: the vine, the husbandman, and the branches, representing the Christ, the Father and the believers. Christ is the *true* vine, complete in all his perfections. So Israel is called "a luxuriant vine," Hos. 10 : 1, Revised Version,

Common Version.	Revised Version.
CHAP. XV.—I am the true vine, and my Father is the husbandman.	15 I am the true vine, and my Father is the

and Eze. 19:10. Or, Christ is the true vine in the sense of being the source, the life principle of all the branches, and as distinct from figures and type, as he is the "true bread," John 6:32. The great Husbandman is the Father. Israel had proved "the degenerate plant of a strange vine." Jer. 2:21. At its best Israel was not the *true* vine: for the life of Israel was a divided life; now Christ with life in himself had come; he therefore was the true vine.

2. beareth not . . and every branch that beareth] Here are two kinds of branches, and two methods of treatment in the earthly and in the spiritual vineyard. The fruitless wood is cut away. The fruit-bearing wood is also cut back or pruned, that the fruit may grow larger, sweeter, and of better flavor. This is the method in grape culture; a similar method is pursued in spiritual culture by the Father. The barren branches, like Judas, are cut off from outward discipleship. The fruit-bearing, but imperfect ones, like Peter, are pruned, or cleansed as v. 3 states it, that they may be more fruitful.

4. Abide in me] The disciples had believed; they must continue to believe in the face of the terrible events soon to come; they must thus abide in Christ. Cut off the branch and it bears no fruit. Cut yourself off from Christ and you bear no fruit. The trimming, the cutting away of useless wood, will be done by the great Husbandman; but so done as to save the disciple, and to produce the best fruit to the glory of God. The spiritual Gardener delights in discipline not for its own sake, for he knows it is unpleasant, but to give the greatest fruitfulness. Notice what emphasis is placed upon "Abide." The word occurs three times in vs. 4–10. See Revised Version, which reads in v. 9 "abide" for "continue."

5. without me ye can do nothing] The comparison, "I am the vine, ye are the branches," is repeated to impress the main lesson of the comparison, and to emphasize its application to disciples. It is not a transition "from the principle to its application to men," for that has already been made in v. 4. The application is also repeated in its twofold form: abide in Christ, and the result is much fruit; but without Christ, or literally "apart from" or "severed from me [Christ] ye can do nothing." The branches severed from the vine are barren; so are disciples who attempt to live apart from Christ; they are barren; they are dead. The thought may go deeper even than this, and mean that disciples can do nothing except as Christ is with them and directly aiding them. As Trench suggests: "After ye are

COMMON VERSION.	REVISED VERSION.
2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.	2 husbandman. Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleans-
3 Now ye are clean through the word which I have spoken unto you.	3 eth it, that it may bear more fruit. Already ye are clean because of the word which I
4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.	4 have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so
5 I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.	5 neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bear- eth much fruit: for apart from me ye can

in me, ye can even then accomplish nothing except as ye draw life and strength from me." *Studies in the Gospels*, p. 290.

6. he is cast forth . . withered] The symbol and the thing symbolized are mixed in this verse. Fully stated the comparison would be: If branches on a vine are withered or barren, men cut them off, and gather them, and cast them into the fire and they are burned. So if a man abide not in Christ, he is cast forth from God's people as a withered branch; and the great Husbandman will order him gathered at last for final punishment. The same thought in other forms is found in Christ's teaching. Compare the parable of the wheat and tares, and of the drag net, Matt. 13 : 30, 42, 49, 50; 25 : 46, and of the rich man and Lazarus, Luke 16 : 22–26.

7. If . . ye shall ask what ye will] Or, "Ask whatsoever ye will, and it shall be done unto you." Fulfill the conditions, abide in Christ; then ask . . and it shall be done unto you. The worldly minded, calculating Christian, says this promise has many qualifications. What, and where are they? Only one can be found; namely this: "If ye abide in me, and my words abide in you." This means much, it is true. Those who abide in Christ will have the mind of Christ; they will ask only what will please Christ. Yet the believer has all the powers of the universe at his call, when he is doing the will of God. This petition and promise moves God, who commands the universe. Some would limit the promise to fruit-bearing, since that is the topic on which Jesus is speaking. But even so, it is far reaching, for whatever will contribute to one's usefulness in the world-wide and universe-wide ways of furthering God's kingdom must be included.

8. my Father glorified] This contains a reason why the promise of v. 7 is given, and why it will be certainly fulfilled. The Father is glorified by those believers who bear much fruit. If they abide in Christ they will bear fruit; furthermore they may ask great things, "whatsoever ye will," and these things will come to pass because the Father will be glorified, and besides they will be recognized as true disciples of Christ. Witness the marvellous power in prayer of Luther, Latimer, Knox, Baxter, Wesley, Romaine, Harlan Page, and many others.

9. so have I loved you] The thought gained from the Common Version is that the Father's love for the Son is the measure of the Son's love for his disciples. But the *καθώς* scarcely has the force here of degree or measure; it rather implies manner or character of the emotion than the intensity of it. Worldly love is of low type: increase in intensity of it would never rise to a

Common Version.	Revised Version.
6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.	6 do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into
7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.	7 the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done
8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.	8 unto you. Herein [1] is my Father glorified, [2] that ye bear much fruit; and *so* shall ye
9 As the Father hath loved me, so have I loved you: continue ye in my love.	9 be my disciples. Even as the Father hath loved me, I also have loved you: abide ye

[1] Or, *was* [2] Many ancient authorities read *that ye bear much fruit, and be my disciples.*

likeness of Christ-love. The verse continues the thought expressed in the figure of the vine and branches. As the Father-love flows through Christ, in the same manner does the Christ-love flow through believers. Thus the thought in this verse is a slight change of expression for the thought already stated in the previous verses. Then follows the repeated admonition: "Continue" or "abide" ye in my love. Cling to Christ.

10. If ye keep my commandments] The hearers may ask: how is this to be done? So Jesus answers the thought of their hearts. You will continue, or "abide," in my love, if ye keep my commandments. For by keeping the Father's commandments the Son abides in his love. Therefore believers are to imitate Christ in this obedience and love. It is not the cold, hard, legal doctrine which some think is in the Old Testament; it is obedience from love. Compare John's words: "Hereby we know that we know him, if we keep his commandments," 1 John 2 : 3.

11. my joy might remain in you] The true textual reading here probably is not μείνῃ "might remain," but ᾖ "may be" in you. Jesus was going away. He would leave his peace with them and not his peace only, but also his joy; that kind of joy which he had in doing his Father's will. The disciples have joy of their own, "your joy" distinct from that of Christ. But their joy is not complete like his. It can only be completed by being supplemented, increased, filled to fulness by Christ's joy. The love of v. 9, peace, 14 : 27, joy, v. 11, of Christ to be given to his disciples, do not mean that which disciples shall have for Christ, but that which Christ has for them. Thus their personal joy is made complete in them.

12. love one another] This is the new commandment, 13 : 34. Love one another with the same kind or character of love as mine to you. This was indeed "new." Sin brings hatred. The world knows, however, a low kind of love; low because it has forgotten God. Selfishness reigns widely, which is opposite in character to the love Christ commands. The divisions among Christians, the unseemly strife, the eagerness for the best places, the strongest churches, the richest members, the largest Sabbath schools, the most popular rather than most Christ-like pastor, are exhibitions of the worldly spirit, not that of Christ-love. Even in the Christian home children contend for the best things, place, fruit; the traveller does the same until every person becomes a boor, not a Christian. Christ-love consists in denying one's self, even to life, for the good of believers. Christ died for believers even before they were friends: "While we were yet sinners, Christ died for

COMMON VERSION.	REVISED VERSION.
10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.	10 in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide
11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.	11 in his love. These things have I spoken unto you, that my joy may be in you, and
12 This is my commandment, That ye love one another, as I have loved you.	12 *that* your joy may be made full. This is my commandment, that ye love one another,
13 Greater love hath no man than this, that a man lay down his life for his friends.	13 even as I have loved you. Greater love hath no man than this, that a man lay

us," Rom. 5 : 8. Thus Christ proved his greater love, greater than that of a man who will lay down his life for his friends. It is true that enemies are not mentioned here, but the thought of what Christ did to make these disciples his friends forces that thought upon the mind.

14. Ye are my friends] Not absolutely "my friends," but only as ye do the things which I command you. This obedience will be a proof of your friendship, as it would be of their love. They are not only to love one another, but are to act worthy of those who may be called and claimed as friends by Christ himself.

15. I have called you friends] Jesus lays emphasis on this thought of friendship. "No longer do I call you servants [bondservants or slaves]; for the servant knoweth not what his Lord doeth: but I have called you friends;" and hence have taken you into my counsels; you know all the plans of the Father, which he has sent me to reveal unto believers. You share in the work of founding the new kingdom according to the Father's plans and are treated like intimate friends, lovingly ready to further all the purposes of the Father in respect to the new kingdom, and his way to redeem and save men. The thought is also suggested of a contrast between the servant of sin and Satan, and the freeman in Christ Jesus. The believer is not in bondage; he is bound it is true to Christ, but by the bands of love. He is transformed from a menial service and position to one of companionship, friendship in the household of faith.

16. I chose you] Notice the revised reading of this verse. Jesus had not merely taught them the things he had heard of the Father. He moreover chose them, and appointed (which more accurately represents the Greek) them, to "go away" in different regions, and bear fruit by proclaiming the new way to lost men. This great work might well depress them, and cause them to shrink from it. Now follows the encouragement, "I chose you," "that whatsoever ye shall ask of the Father in my name, he may give it you." They were chosen for an apostolic mission; they were promised needful aid in that mission. So long as they fulfilled the spirit of their apostolic mission, their power in prayer would be without any other limitation than that they were to ask in the name of Christ. What that fully implies has already been explained. See notes under 14 : 13.

SUGGESTIVE APPLICATIONS.—1. Men may be in the visible church and not in Christ. 2. If not in Christ, they are to be cast out like dead branches.

COMMON VERSION.

14 Ye are my friends, if ye do whatsoever I command you.
15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.
16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

[1] Gr. *bondservants.*

REVISED VERSION.

14 down his life for his friends. Ye are my
friends, if ye do the things which I com-
15 mand you. No longer do I call you [1] servants; for the [2] servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you.
16 Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father

[2] Gr. *bondservant.*

3. Trials may be a proof of God's love, and not of his displeasure. 4. Christ and believers have a vital union, like the vine and its branches. 5. There are false, dead Christians as well as true ones. 6. Fruit-bearing in spiritual life is evidence that one is abiding in Christ. 7. To have answers to prayer, believers must abide in Christ. 8. To those abiding in Christ, the promise of answers to prayer has no limit: they may ask whatsoever they will. 9. Christ enjoins the grace of brotherly love. 10. Christ chose disciples for their apostolic mission. 11. Believers are Christ's friends.

CHRIST'S FRIENDS AND FOES. 15:17–27.

PLACE AND TIME SAME AS IN PREVIOUS SECTION.

Christ had said that separation from him was to wither: but disciples were not separate. The separate were to be burned: but who was to gather, or fling them into the fire was left vague and mysterious, and the more awful for the uncertainty. Christ's friends would be united to him in love, obedience, and joy. They would have like trials and joys; they would need to stand by one another. They would be in a position not of servants but of friends as he had already said. Yet these privileges would be accompanied by trials. The trials would follow not directly, but indirectly from their relation to Christ and his relation to the world. They would be hated and persecuted by the world, because they were friends of Christ, for the world hated and persecuted Christ. Yet they would have a Helper, and become witnesses and in some instances martyrs for his sake. Hence Christian fellowship is enjoined. "Perhaps no part of Christian duty has been so vulgarized and pawed over by mere unctuous talk, as that of the fellowship that should subsist between all Christians. Does anybody believe that the present condition of Christendom . . . is the sort of thing that Jesus Christ meant, or is anything like a fair and adequate representation of the deep, essential unity that knits us all together." *

17. These things I command you] The "new commandment" is given now for the third time. See 13:34, and 15:12. The repetition of it here marks a transition from the theme of the disciples' relation to Christ, to their relation to the world. From the world they are to receive hatred; the more reason therefore for the new commandment to love one another.

18. If the world hateth you] You may expect no friendship from the world. Indeed, you need not be surprised if it hate you, for "you know that it hath hated me before you." This is your consolation; you suffer from the same feeling that the world has toward me. It will be one proof that you are my friends. And I have borne the same hatred and persecution before you, and know how hard it is to bear. You will have my fullest sympathy.

COMMON VERSION.	REVISED VERSION.
17 These things I command you, that ye love one another.	17 in my name, he may give it you. These things I command you, that ye may love
18 If the world hate you, ye know that it hated me before *it hated* you.	18 one another. If the world hateth you, [1] ye know that it hath hated me before *it hated*

[1] Or, *know ye*

* A. MacLaren, Holy of Holies, p. 201.

19. the world would love his own] It is only reasonable to expect this hatred, because you are not of the worldly type of character. If believers were like the world, the world would love them, but since Christ has chosen them to a Christian, not a worldly life, the world will hate them. They may be as innocent as lambs, yet their very virtues silently rebuke the worldly spirit, and excite animosity. Alas, when the church, the body of Christians become so like the world, that they are loved by it!

20. they will also persecute you] These are strong, sad truths. You will not escape because you are followers. The world persecuted me; it will surely persecute you. You need not expect better treatment than your Master. Then with something of sad, bitter irony; "if they kept my word, they will keep yours also." The disciples went "forth as sheep in the midst of wolves." They would share Christ's life, his joys, and his persecutions. Yet some wolves may be converted into lambs. Even the twelve were of the world, and chosen out of the world to keep Christ's word. So some would hear their word, and keep it, and be no longer wolves, John 17:20. Though the world has "got a dash of Christianity into it since Jesus Christ spoke . . let a man for Christ's sake avow unpopular beliefs, let him try honestly to act out the New Testament, let him boldly seek to apply Christian principles to the fashionable and popular sins of his class, or of his country, let him in any way be ahead of the conscience of the majority, and what a chorus will be yelping at his heels."*

22. they had not had sin] Those of which Christ spoke had not sinned ignorantly. The haters and persecutors of Christ and his followers were not without witnesses of their conduct. Yet they did not know, that is, did not recognize Christ nor the Father, or did not have a saving knowledge of Christ and his truth. They had no personal acquaintance with Christ. Yet they had no excuse for their ignorance; they refused light, and hence their ignorance was sin.

24. hated both me and my Father] The attitude of the world to

COMMON VERSION.	REVISED VERSION.
19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.	19 you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you.
20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.	20 Remember the word that I said unto you, A [1] servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will
21 But all these things will they do unto you for my name's sake, because they know not him that sent me.	21 keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.
22 If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.	22 If I had not come and spoken unto them, they had not had sin: but now they have
23 He that hateth me hateth my Father also.	23 no excuse for their sin. He that hateth
24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.	24 me hateth my Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me

[1] Gr. *bondservant.*

* A. MacLaren, Holy of Holies, pp. 226, 227.

Christ and his disciples indicated a rooted spirit of bitterness and opposition to God. But most men will flatly deny that they hate God. They will readily assent to the charge that they are not very pious. Christ, however, shows that the spirit of the world everywhere is at bottom hatred of God. If this is harsh, it is the harshness of the profoundest truth. The world has seen Christ and the Father through his works and word, his providential acts, and they antagonize both. In this matter absence of love is presence of hate.

25. hated me without a cause] The passage here cited as from the "law," is found in Ps. 69 : 4–9 and 35 : 19 ; but does not appear in the Pentateuch or portion known specifically as the "law." The Jews, and Jesus in common with their usage, refer to the Psalms as part of the "law." The habit was apparently to use the term "law" to designate the entire body of their sacred writings, or sometimes all those portions not specifically classed with the prophets. See John 10 : 34, where there is a similar citation from Ps. 82 : 6, said to be in the "law." The picture the Psalmist draws of himself suffering from enemies is here applied to Christ. There was no cause for hating Christ. They hated him "without cause," or, "gratuitously," "freely," as the Greek term is often rendered ; they hated him because he was righteous and holy. That was not a just cause for hatred ; it should have been a ground for love.

26. the Comforter . . proceedeth from the Father] Jesus for the third time refers to the Holy Spirit, as a Helper, and a consolation to his disciples. See 14 : 16, 26 ; compare also 16 : 7. Those two passages with this one, are the chief proof-texts used in the famous ancient controversy in regard to the substance and mission of the Spirit. This passage is literally, "When the *paraclete* is come, whom I will send unto you from the Father (the Spirit of truth who goeth forth from the Father), he shall bear witness concerning me." Some have said that if our Lord did not here *intend* to teach the substance or nature of the Holy Spirit, but only to speak of his mission, this passage has no bearing on the fundamental nature or relations of the Godhead. But the latter does not necessarily follow from the former. Without intending to teach anything directly on the nature of the Godhead, Jesus may have assumed certain facts in regard to that nature, and his language be intelligible only upon that basis. There is no dispute on the meaning of ἐκπορεύεται as applied to the "procession of the Spirit" from the Father. The chief question is, does this language admit, and do other passages justify the teaching of the Latin Church that the Spirit "proceedeth," that is, "goeth forth" from the Son also? To assume that he does because Christ asserts "I and my Father are one" tends to confound all distinction of relations in

COMMON VERSION.	REVISED VERSION.
25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.	25 and my Father. But *this cometh to pass*, that the word may be fulfilled that is written in their law, They hated me without a
26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me :	26 cause. But when the [1]Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which [2]proceedeth from the Father, he shall bear witness of

[1] Or, *Advocate* Or, *Helper* Gr. *Paraclete* [2] Or, *goeth forth from*

the Godhead, and that passage cannot be pressed as proof on this point. The Greek word *εκπορεύομαι* for "proceedeth," "goeth forth" occurs 11 times in the writings of John and 33 times in the New Testament. It is uniformly used in the sense of a starting place, or source from whence a person or thing comes. It is not used in reference to the Spirit and Christ, but only here in regard to the going forth of the Spirit from the Father. Here Christ distinctly says, "whom I will send" (*πέμψω* a different Greek word), "from the Father." There is little exegetical force in the suggestion that the preposition here is *παρά* "from" and not *ἐκ* "out of" since the *ἐκ* is compounded with the verb, and the language states that the "proceeding" is "from the Father" and does not say from the Son. So whatever may be the true doctrine respecting the "procession of the Spirit," whether it be "from the Father and the Son," as the Latin Church now maintains, or "proceedeth from the Father" and is sent by the Father and the Son, as the Greek Church holds, and apparently the ancient forms of Church creeds held; the passage before us clearly asserts only "the procession" of the Spirit from the Father,* and that he will be sent by the Son. Compare also John 16:7. The difference between the view of the eastern and that of the western Churches, may be at bottom only apparent, and arise from looking at different sides of the truth, just as the two observers disputed about the appearance of the famous shield when looking at opposite sides of it. The Spirit was and is a witness-bearer for Christ.

27. Ye also shall bear witness] The apostles were with Jesus from the beginning of his public ministry, and were competent witnesses, even eye-witnesses of his life, works and teachings. Thus Luke describes them, Luke 1:2. The "beginning" here means not from the absolute beginning as in John 1:1. There it is *ἐν ἀρχῇ* "in the beginning:" here it is *ἀπ' ἀρχῆς* "from the beginning." You are to tell the story of Jesus as you have seen it, and of his works and teachings and power as you have experienced them.

SUGGESTIVE APPLICATIONS.—1. True Christians may expect to meet hatred and persecution in this world. 2. They are chosen friends of Christ and for mutual friendship. 3. Hostility to believers may be masked and modified by circumstances. 4. Believers may escape hostility by a conformity to the world. 5. But that must be to disown Christ. Meet this hostility by boldly, firmly and kindly maintaining Christ's standard and rule of conduct. 6. Use, not misuse the privileges the Gospel gives. 7. Believers are promised a strong Helper in the Holy Spirit. He witnesses for Christ. 8. Will ye be forever the devil's, and be condemned with him, or comforted by the Holy Spirit?

COMMON VERSION.	REVISED VERSION.
27 And ye also shall bear witness, because ye have been with me from the beginning.	27 me: [1] and ye also bear witness, because ye have been with me from the beginning.

[1] Or, *and bear ye also witness*

* The Old Catholic Conferences, 1874, 1875, on this subject agreed that the addition of the "Filioque," "and the Son," clause to the creed, "did not take place in an ecclesiastically regular manner" and "give our unanimous consent to the presentation of the doctrine of the Holy Spirit as taught by the Fathers of the undivided Church."

DEPARTURE OF JESUS AND MISSION OF THE SPIRIT. 16:1-15.

PLACE AND TIME SAME AS IN LAST SECTION.

Jesus now points out the kind of persecutions to which disciples will be subjected, and why he had not described them before. He then declares the specific mission of the Spirit, first in respect to the world, and next in respect to disciples.

1. These things have I spoken] Notice how often (seven times) Jesus reminds his disciples of the reason why he has told them certain things. See 14:25, 29; 15:11; 16:1, 4, 25, 33; and compare 14:2. "These things" here refer not merely to what he had said of the hatred of the world, and of the mission of the Spirit, but also what he was then telling them. Passing by the loss of Judas and the coming fall of Peter, he made these particular declarations respecting the character of their trials so that they might not "be offended" or "made to stumble." The Greek word is one from which our "scandalize" and "to be scandalized" comes. Persecution, hatred, and even sneers are often a great stumbling block to young Christians.

2. put you out of the synagogues] To a Jew this was more than a great disgrace; it was a great calamity. The Protestant can scarcely realize its seriousness to a Jew; the devout Romanist has a similar feeling in regard to excommunication from his Church. Putting them out of the synagogue was bad enough; yet it was only the beginning of their trials. "The hour cometh, that whosoever killeth you shall think that he offereth service unto God." Jew and Romanist, Pagan, Mohammedan, and Greek may join hands in persecuting the loving disciple who walks simply to please the Lord. The Jewish "synagogue" was the popular formal Church of that day. "A formal church is the true world always; and to day as then. Such a body will do the cruelest things and believe that it is offering . . sacrifices to God." * The persecutions by Saul and under Herod, Nero and the Cæsars illustrate the prediction. The torturing, burning, and beheading of Reformers in Spain, Portugal, France, and England by the Romanists, are further illustrations of how earnest, sincere religionists will slay believers, and think that they are offering service unto God.

3. because they have not known the Father] The wondering disciples would at once ask in their minds: why will they do this? Jesus answers: "because they have not known the Father," whom they profess to serve. They make great professions of religious knowledge: of profound reverence for God; of great devotion to his worship, in paying the minutest

COMMON VERSION.	REVISED VERSION.
CHAP. XVI.—These things have I spoken unto you, that ye should not be offended.	16 These things have I spoken unto you, that ye should not be made to stumble.
2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.	2 They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service
3 And these things will they do unto you, because they have not known the Father, nor me.	3 unto God. And these things will they do, because they have not known the Father,

* Alex. MacLaren, Holy of Holies, p. 257.

portion of tithes, as of mint and anise and cummin, but true religion they have not; the Father they do not truly know; they do not perceive the spirit of true worship, nor the nature of true spiritual service.

4. ye may remember . . . them] As in v. 1, he reminds them of the reason for stating these particulars in regard to coming persecutions. You need not be surprised, nor thrown off your guard when they come. There would be comfort, and a certain strength to endure them, by remembering that Jesus had told them of their coming and of their character. These things he did not tell them from the beginning, for then he was with them. Now the time had come for him to depart, and the time had come to tell them, not merely of the persecutions in general which they would suffer, as he had stated earlier, see Matt. 10:17, 21, 28; Luke 6:22; 12:4, but now that they would spring from the hatred of the world, yet they would have comfort, strength, guidance, through the power and presence of the Holy Spirit, promised to them. Nor had they understood at the previous general predictions of persecutions, that Jesus was to depart from them. These were the *new* things, not told to them at the beginning.

5. none of you asketh me, Whither] This seems at variance with Peter's question, "Lord, whither goest thou?" 13:36. But Peter's mind was upon going with his Master, and hence upon some going about this world, or into its dangers, as among the Jews, whither Peter was willing to go with Jesus even if it cost his life. So, too, Thomas had asked, "We know not whither thou goest; how know we the way?" 14:4, 5. Here again the emphasis is on the "way." They had lost sight of the whither in his going away as now stated, and their minds were turned solely upon themselves, and their own sorrow. They had really forgotten the Master's interests, the whither he was going, and his sorrow, and in a kind of refined selfishness concentrated their thoughts on themselves. Had they been filled with the true spirit, their first thought and question would have been, What is to become of the Master? Their hearts would indeed have been full of sorrow, but from quite another reason; sorrow and grief over the terrible sufferings of their Lord, not over their own loneliness caused by his absence.

7. It is expedient for you] It will be profitable to the disciples for Jesus to go away. This is the key to the mystery. Why profitable? Be-

COMMON VERSION.	REVISED VERSION.
4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.	4 nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you.
5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?	5 But now I go unto him that sent me; and
6 But because I have said these things unto you, sorrow hath filled your heart.	none of you asketh me, Whither goest
7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.	6 thou? But because I have spoken these things unto you, sorrow hath filled your
	7 heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the [1] Comforter will not come unto you; but if I go, I will send him

[1] Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

cause only by his going could the Holy Spirit come to them. Why the Spirit could not come without his departure, Jesus does not explain. The absence of the father of a family is not pleasant; but it is often necessary in order that he may earn by his labor the comforts the family requires. As in temporal so in spiritual things, the best blessings sometimes come to us through self-denials, sufferings; and our keenest sense of appreciation of these enjoyments also comes from a similar experience. Jesus suggests to the disciples the alternative; his departure and the coming of the Holy Spirit, or his remaining but the absence of that Spirit. Or, rather, he would teach them the greater gain of a glorified Christ and an ever present Holy Spirit, over even his continued presence here in human form, and in the state of humiliation. This verse also bears upon the "procession of the Spirit" at least indirectly. The Spirit will Jesus send, but from whom or whence, he does not here specifically state. That was definitely stated in 15:26. Christ's bodily presence was familiar to the disciples; they were sorrowful and cast down when they learned that they were to lose it; but his presence in glory, and the Holy Spirit's presence in the invisible church, and in the heart of every true disciple are things far better for the growth of Christians and the glory of God.

8. he will reprove [convict] the world] The Greek word *ελέγχω* for "reprove" or "convict" is used in John's Gospel four times, and seventeen times in the New Testament. The Common Version renders it "reprove" six times, and "convict" or "convince" five times, and "rebuke" five times, and once, to tell a fault. The Revised Version substitutes "reprove" for "rebuke" in the five passages where the latter occurs, and for "convince" in 1 Cor. 14:24; while very curiously, it reverses its canon here, and substitutes "convict" for "reprove." Jesus asks, Which of you convicteth me of sin? 8:46. And in John 3:20 it is said, "Every one that doeth evil . . cometh not to the light, lest his works should be 'reproved,' or 'convicted.'" So Jesus sends to the church in Laodicea: "As many as I love I reprove," Rev. 3:19. Paul says of prophecy, "he is 'reproved,' or 'convicted,' by all, he is judged by all," 1 Cor. 14:24. It will be seen by these citations that the translators of 1611 and the Revisers of 1881 found it difficult to get a satisfactory English equivalent for the Greek word; "reprove" was too weak, and "convince" or "convict" was in some cases too strong. This is clearly the case in v. 8 respecting the triple work of the Spirit. The word "reprove" is too weak in respect to "sin," while it is not pertinent in respect to "righteousness" or "judgment," but "convict" in these last two cases would be better. To "convict" means far more than "convince," the marginal reading of the Common Version; "convict" carries with it the judicial idea of condemnation and exposure to punishment. All this the Spirit would do for the apostles in their conflict with the world. The world (Greek *κόσμον*) is not to be limited to the Jewish, or the Roman people, but is a broad term standing for

COMMON VERSION.	REVISED VERSION.
8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:	8 unto you. And he, when he is come, will convict the world in respect of sin, and of

the race, humanity as a whole. The Spirit will "convict all men" (περί not "of" nor strictly "in respect of" but) "concerning sin, and concerning righteousness, and concerning judgment." This preposition "περί concerning" has a different and greater force than "of" or "in respect of," including the thing mentioned and whatever accompanies or in any way appertains to the "sin," the "righteousness" and the "judgment" mentioned.

9. sin, because they believe not on me] Jesus now specifies in part, the method or ground of the Spirit's work upon the world. The great central idea of sin is unbelief in Christ. The Spirit will convict of sin, because of that unbelief. The Greek ὅτι "because" may be understood (1) in the sense of "in that" thus designating a particular sinful act, or (2) as the basis or ground of sin, all sin. As the words, sin, righteousness and judgment stand without an article before them, it is better to take them in the general sense. Therefore the Spirit will convict the world, not merely of the particular sin of unbelief, but of all sin, because skepticism or unbelief in Christ is the basis or root of all sin. This conviction may be followed by conversion, or it may be followed by sentence of condemnation.

10. righteousness, because I go to the Father] As a natural sequence and complement of conviction of sin, the world will be convicted or "convinced" of righteousness. This cannot mean their own righteousness, for the world's righteousness is sin, and this would amount to a tautology. Nor, is the meaning here to be restricted to this, that the world would be convinced of its own need of true righteousness, but the sense is broader; the Spirit will convict the world of the righteousness of Christ, a truth which it rejected, and of absolute true righteousness. The ground or basis of this conviction of the righteousness of Christ will be the completed work of Christ in his resurrection and ascension. These will become a final assurance that Jesus is what he claimed to be, sent from the Father; for his return to the Father will be proof of it. The real righteousness which Christ revealed to man; that kingdom of righteousness, which he came to set up, and of which he is King, all this, is in "righteousness" of which the Spirit will convict the world. It is more than mere justice, that expresses itself in outward acts, the *justitia* of the Roman Church; it is not merely escape from legal grasp by outward cleanness of conduct; it is inward purity. And this drives all men to perceive that there is no real righteousness for them, except the righteousness of Christ and the victory it brings over sin, a sinful heart, and nature.

11. judgment, because the prince of this world is (hath been) judged] The world judged Christ, but the Spirit would do more than convict the world of its wrong judgment concerning Christ. This is not the central point of his work concerning judgment. That will be to reveal to the world the judgment of God concerning sin and righteousness. The basis

COMMON VERSION.	REVISED VERSION.
9 Of sin, because they believe not on me;	9 righteousness, and of judgement: of sin,
10 Of righteousness, because I go to my Father, and ye see me no more;	10 because they believe not on me; of righteousness, because I go to the Father, and
11 Of judgment, because the prince of this world is judged.	11 ye behold me no more; of judgement, because the prince of this world hath been

of this revelation, exposure and conviction of the world concerning judgment, is that the prince of the world hath been judged. As in the world, all sinners are his subjects, they will be led to see that they are each and all involved in the condemnation or judgment of God upon their prince. Dwight remarks: "The Spirit takes hold of the facts suggested in these ὅτι 'because' clauses, and uses them as proofs of his view with regard to sin, righteousness and judgment. . . He shall convince the world with respect to sin—the truth of his view of it—by laying hold of and pressing the fact that they do not believe on Christ. . . The word judgment here is to be taken as condemnatory judgment. . . The Spirit accomplishes his end here, . . . by laying hold upon and pressing the fact that the ruler of the world is already condemned." Godet's Commentary on John, Am. Ed., p. 514.

12. I have many things . . but ye cannot bear them now] Does this imply that he would say the "many things" at a later period? If so, when did he say them? There is no record of any extended personal teachings of our Lord to the twelve after this time and before his crucifixion. There are allusions to interviews and conversations after his resurrection, some of which may have suggested "many things." See John 20:20–31; 21:4–23. But does the context require this verse to be interpreted to mean that Jesus would say these many things to them in person? The next sentence explains how they will be informed of the "omitted teachings" or "deferred lessons," that our Lord saw they could not bear to hear or receive before his resurrection and ascension. These "many things" may in large part consist in the deeper meanings which would be perceived in his words and teaching, as their hearts became more and more enlightened by the Spirit.

13. guide you into all truth] So we have here "all truth," not new truth merely, but new revelations of old truths. Pilate and the old philosophers asked, what is truth? but waited not for the answer, or sought it in vain. The truth into which the Spirit will guide apostles and believers is real, all truth, that which relates to the spiritual world and to God. Secular truth, scientific truth, mathematical truths, may be truth, but all truth here mentioned, must be that which is germane to the theme discussed, that relating to sin, righteousness and judgment. How can a man be just with God? is the great question. Christ says the Spirit will guide to a right answer. All truth concerning God, and man's duty to God, and his moral duties to his fellow, are surely covered by this broad declaration. But notice, the Spirit "guides;" he does not compel. Man may resist his divine Guide, miss his way, or be lost. A guide leads, not forces or compels; and this implies that some are willing to follow.

he shall not speak from himself] The truth he declares will not be

COMMON VERSION.	REVISED VERSION.
12 I have yet many things to say unto you, but ye cannot bear them now.	12 judged. I have yet many things to say unto
13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.	13 you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the

his, that is, he will not be the Creator or source of the truth; but he will be the Interpreter of it. The facts, teachings and life of Christ which the Spirit hears, he will speak. This embraces every phase of Christian truth (the Greek is wide in meaning εἰς πᾶσαν τὴν ἀλήθειαν "into all" or "every kind" of truth; not universal knowledge, nor papal infallibility, but all truth relating to the things of Christ. See Gal. 4 : 6. Yet more than this shall the Spirit do; "he shall declare unto you the things that are to come." The future history of the kingdom of God on earth shall be revealed to the apostles. This was strikingly fulfilled in the revelation John had, and recorded for the comfort of Christians in the last book of the New Testament.

14. He shall glorify me] There will be the utmost harmony between the Interpreter and the Christ. The central purpose of the Spirit's work will be to reveal and impress upon disciples the things of Christ. The things that seemed obscure and mysterious to the eleven, the Spirit would interpret and clear up. He will not make revelations of new things, but new revelations of the old truths concerning the life-work and teachings of the Messiah.

15. All things . . are mine] Lest the eleven should be perplexed about the work of the Spirit which Jesus had just mentioned, and what he had said a little before in regard to his own words being not his, but the Father's, 14 : 10, 24, he further explains the common ownership which he has in all the Father's things. He does not here say that the Father has transferred all his possessions and attributes to him; nor that the Father has abdicated the throne, or given up his things, but that all these things "are mine," implying a common ownership, and the unity of the Father and Christ. It was for this reason, or upon this ground that he said the mission of the Spirit would be to take of the things of Christ, and declare unto his disciples. The mysteries of Christ include the mysteries of the Father; the Holy Spirit will interpret these to the believer so far as they are needful for his salvation and growth in grace, and so far as it is possible for the human mind to grasp the infinite things of God.

SUGGESTIVE APPLICATIONS.—1. Christ tells us some things to keep us from stumbling in our Christian walk. 2. He tells the difficulties and perils of Christian discipleship with great frankness. 3. He does not tell of some of these dangers, until the warning is needed. 4. The silences of Christ are often as wonderful and gracious as his teachings. 5. His absence is profitable, for it brings the Holy Spirit's abiding presence. 6. The threefold mission of the Spirit in the world : to convict of sin, righteousness and judgment. 7. A right knowledge of sin and righteousness is needful for salvation. 8. A wrong use of that knowledge will bring us under judgment here and hereafter. 9. The basis and the climax of all sin is unbelief in Christ. 10. The death, resurrection and ascension of Christ are the central arguments in

COMMON VERSION.	REVISED VERSION.
14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.	14 things that are to come. He shall glorify me: for he shall take of mine, and shall
15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.	15 declare *it* unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it*

respect to righteousness. 11. The devil, the prince of this world, has been condemned; all his followers must share in his judgment. 12. The Spirit is the true Interpreter of divine things. 13. The central truth in his work is to reveal the things of Christ unto us.

THE DEPARTING AND GLORIFIED CHRIST. 16:16–33.

TIME AND PLACE AS IN FORMER SECTION.

Jesus now reverts to his speedy departure for a time, and to his return. The disciples are perplexed, and he further explains his meaning, over which they rejoice. Jesus checks their rejoicing by warning them of coming sorrow, yet cheers them by an assurance that he has overcome the world; its sorrow and wrong as well as its prince.

16. A little while] For the fifth time this phrase is used by our Lord. Compare John 7:33, 13:33, 14:19, 16:10. He would impress upon the disciples the fact that he is soon to close his mission and be bodily absent from them. They will not see him for a brief time, and again after that short time they would see him. The last clause "because I go to the Father" is wanting in all the best uncial manuscripts except the Alexandrian and is omitted in the Revised Version. If these words were genuine, they might be taken as the reason for his temporary absence and return. They were, however, probably inserted here from v. 10, and are not properly a part of the text in this verse. To what do this absence and return refer? Some, as Meyer, Plumptre, say, that this seeing him after a while refers to seeing him in the person of the Holy Spirit as at Pentecost. But it is better to understand the verse to refer to Christ's crucifixion, when for a time they did not see him, and his appearance after his resurrection when "again a little while" they did see him. So Weiss as against Meyer and others rightly holds. There are two different Greek words used in the verse for "see," which the Revised Version aims to represent to the English reader by two corresponding English words. Some draw a distinction between the two, suggesting that the first *θεωρεῖτέ* means to see with the bodily eyes, and the second *ὀψεσθέ* to perceive, as with the mind. But this distinction is not clearly marked either in Attic or Hellenistic Greek. For example, "every one which seeth (*θεωρῶν*) the Son, and believeth on him," John 6:40, cannot be restricted to those only who beheld Christ with bodily eyes. Compare also "never see death," John 8:51, the same Greek word, which the revisers do not there render "behold" but retain the old rendering "see" as they do also in 9:8, "saw him." See also Luke 10:18, where the first of these Greek words designates seeing Satan (a spirit) falling from heaven. But one cannot "see" a spirit with bodily eyes. This distinction is not therefore uniformly made in the Greek, and hence it cannot determine the interpretation here of v. 16.

COMMON VERSION.	REVISED VERSION.
16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.	16 unto you. A little while, and ye behold me no more; and again a little while, and

17. What is this that he saith] The disciples were perplexed. This not seeing him, and again seeing him, and then the going to the Father of v. 10, brought only confused ideas to their minds. They tried to think out a meaning to them but could get none that seemed satisfactory. Some of them appear to have conferred together in an undertone or in whispers, and concluded that they were quite unable to discover what he meant.

19. Do ye inquire among yourselves] Jesus observes their whisperings, and knew that they wanted to ask him to explain his meaning. Their "desire" had not been expressed except as their countenances and whisperings among themselves had revealed their wish. So Jesus asks them, partly to show them that he understood their feelings, and partly to introduce his answer. He also repeats his former statement, to impress it upon their minds.

20. ye shall weep . . but the world shall rejoice] Certainly the parting must come, as expressed by the double "verily." This will bring you weeping and lamentation; the two words indicating the intensity of their sorrow; yet the same event that brings this deep shadow over you will bring rejoicing to the world. But he does not *leave* them in great sorrow, and the wicked world in great joy. To them shall come a wonderful joy springing from their sorrow. Their very weeping and lamentation shall be transformed into rejoicing. This again refers to their sad days following his trial and crucifixion and their unexpected joy on seeing him after his resurrection. The darkness of the cross and of the tomb were changed soon into a vision of angels, and a blaze of celestial glory. The dead Christ became the risen Christ forevermore. Rev. 1 : 18. He illustrates his prediction by the beautiful image of motherhood, v. 21. The highest good and the greatest joy often come through the greatest pain and the deepest sorrow. So the spiritual joy of disciples will come. Then there is the figure of the new life, the new kingdom, the new church coming through new birth as Christ taught Nicodemus. The apostles' experience would be similar in their preparation for founding, and in their work of building the Christian Church.

COMMON VERSION.	REVISED VERSION.
17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?	17 ye shall see me. *Some* of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the
18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.	18 Father? They said therefore, What is this that he saith, A little while? We know
19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?	19 not what he saith. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me?
20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.	20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sor-
21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.	21 row shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into

22. therefore now . . sorrow] The order of nature and of grace, brings sorrow first, then joy; death first, then the resurrection of Christ; and rejoicing disciples. Christ's resurrection and ascension completes his Messianic work on earth, and places the faith and hope, and therefore the joy of his disciples upon a sure foundation, which no one can take away. The indwelling presence of the Holy Spirit will give an abiding peace and joy of which neither man nor devil can rob them.

23. ye shall ask me nothing] This clause is a perplexing one. Some take it imperatively thus: "In that day, ask me nothing." Others more naturally as a declaration meaning, "In that day ye shall ask me no question." My ministry will be closed. Not that all things will be clear to them, for the Spirit will continue to interpret his life and teachings. In that view, it would not be necessary for them to question Jesus further, for he would send the Guide and Interpreter to be ever present with them.

If ye shall ask . . of the Father] Yet they will have other needs. To whom shall they appeal? To the Father, will he answer? Yes, but in the name of Jesus; for his sake. They must have an intercessor. His name will be efficacious to bring a blessing. Is he the pope, bishop or priest? No, he is Jesus; in the name of Christ the gift will be granted. Notice the Revised Reading which makes not the asking, but the giving, to be in the name of Christ, in v. 23. But in v. 24 the asking is also to be in the name of Jesus. The same thought had been twice stated to them before. John 14:13 and 15:16, which see. "The name of Jesus is not merely the motive, but also the medium." Every heavenly gift represents the working of the Spirit who comes in Christ's name. John 14:26. While all this is obscure to the disciples now, it will be made clear to them soon, as v. 25 declares.

24. ask . . that your joy may be] The disciples had not asked anything in Christ's name: they had asked him in person. The name of Christ is not used in the model prayer, commonly called the Lord's Prayer, which Jesus taught to his disciples. Up to this time, therefore, they had properly followed his earlier instructions in respect to prayer. Now he added other directions in regard to the way they were thereafter to pray. Henceforth he declares, "Ye shall ask the Father in my name." After the resurrection and ascension, they shall ask no question of Jesus; but they shall ask the Father in Jesus' name, for whatever they desire. Asking in this manner, the promise is, that they shall receive, in order that, or thus, their joy may be full or "fulfilled." For, he had before said, their sorrow should be turned into joy.

COMMON VERSION.	REVISED VERSION.
22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.	22 the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one tak-
23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.	23 eth away from you. And in that day ye shall [1]ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name.
24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.	24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.

[1] Or, *ask me no question*

25. no more speak unto you in proverbs] "These things" refer to the subjects mentioned in vs. 16-24. He had spoken on these themes several times, but in figurative language; in "proverbs" or more strictly "parables." After his resurrection he will tell them plainly concerning the Father. There will be no reserve; no putting the truth into concealed forms of speech. The time for his clear manifestation to the world, and more especially to believers, will then have come.

26. I say not . . I will pray the Father] In vs. 26, 27, Jesus repeats his direction in respect to prayer, and gives a reason to encourage them in coming to the Father in his name. He explains that it will not be necessary for him to "make request of the Father" in their behalf (see Revised Version, marginal reading), for the Father loves them, because they have loved Christ. Therefore they are accepted in Christ, one with him, and their requests coming in Jesus' name will be answered. For, in Christ, they become the true spiritual children of the Father, and the Father hears them at once. Elsewhere John explains that if believers fall into sin they "have an Advocate with the Father, Jesus Christ the righteous," 1 John 2:1. In vs. 26, 27, however, the normal state of obedience of the believer is assumed.

28. I leave the world] Jesus now tells them plainly whence he came, whither he came, and whence he would now go. Notice the precision of language: literally "I came out of the Father," not "from" him, as a messenger, but "out of" his substance. For the best Greek text reads ἐκ "out of," not παρὰ "from." I "am come into the κόσμον world," a broad word in Greek, often meaning the entire physical universe; hence I am come into the physical state. "Again, I leave the world, and go unto the Father," from whom I came out. This language is plain and clear. So the disciples thought, and joyfully expressed their gratification to him, that he had spoken so plainly. See v. 29.

30. by this we believe] The disciples further express their conviction of the divine wisdom of Jesus. They acknowledge that he knows them and

COMMON VERSION.	REVISED VERSION.
25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.	25 These things have I spoken unto you in [1] dark sayings: the hour cometh, when I shall no more speak unto you in [1] dark sayings, but shall tell you plainly of the
26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:	26 Father. In that day ye shall ask in my name: and I say not unto you, that I will
27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.	27 [2] pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth
28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.	28 from the Father. I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father.
29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.	29 His disciples say, Lo, now speakest thou plainly, and speakest no [3] dark saying.
30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.	30 Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest
31 Jesus answered them, Do ye now believe?	31 forth from God. Jesus answered them, Do

[1] Or, *parables* [2] Gr. *make request of.* [3] Or, *parable*

their thoughts so thoroughly that he does not need to have any one ask him, in order to let him know what they desire; but he knows their hearts and perceives their thoughts and desires before they speak to reveal them as they would need to do to one another. This conviction also went further, and confirmed them in the belief that Jesus came out from God. That they yet fully grasped the idea of Christ's oneness with God, is not entirely clear. There are two views of this remarkable confession of the disciples, and Christ's response: 1, that they had suddenly come into a fulness of light and knowledge concerning Christ, and that he accepts it as such: or, 2, that the disciples overestimated their own faith, which while sincere, was exceedingly imperfect and defective, and that therefore Jesus tenderly warns them that their faith is not yet of a nature to stand the trial to which it will be subjected. Their faith will need to be further strengthened, purified and perfected." The latter view is in closer harmony with the tone of Christ's response in vs. 32, 33. Yet he accepts it as true, and upon a solid basis: it will need to grow. See the allusion to it in the great intercessory prayer that follows, John 17 : 8.

32. ye shall be scattered] The words in v. 30 are taken by some, not as a question, but as a declaration: "Now ye believe." The real meaning is not materially different in either case. This new-born faith will be sorely tested; even now, "ye shall be scattered" by the arrest and trial of Jesus; "every one to his own" home, or lodging, to escape arrest or persecution. You will forsake me, in whom you have just now confessed your faith so positively, and leave me alone. Yet I shall not be wholly forsaken, although to men I shall appear to be alone; for "the Father is with me."

33. Ye . have peace . . tribulation: but be of good cheer] Again Jesus refers to "these things" as he had in v. 25, which see. But here he adds the reason for saying these sorrowful things to them. His closing words, though tinged with the dark clouds of coming trial and tribulation, flash forth the glorious brightness of the sun of peace, and righteousness. In the awful conflict awaiting him and them, he sounds the triumphant note of victory. They might be scattered, discouraged, in despair; the tribulation might be crushing in the world; in the terrible struggle they might temporarily go down, be imprisoned, beheaded, cast to the wild beasts, burned at the stake, until it would seem as if faith and believers were destroyed and the world was victorious. But this is a partial and wholly mistaken view; Christ has overcome the world. So the apostate Julian cried, "Galilæan, thou hast conquered," truly interpreting the victory of Christians to be in consequence of Christ's victory over sin, Satan and a wicked world. For further illustration

COMMON VERSION.	REVISED VERSION.
32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.	32 ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and *yet* I am not alone, because the
33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.	33 Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

of this victory read the sublime description of the songs of victory sung before the throne of the Lamb by "a great multitude, which no man could number," in Rev. 7 : 9–17.

SUGGESTIVE APPLICATIONS.—1. Believers are often bewildered by the providential acts of God. 2. The key to these providences is often within their reach, but they are too desponding or too ignorant to use it. 3. Yet the true believer will always maintain a teachable attitude of mind. 4. Sorrow and tribulation are often necessary incidents, presaging the highest joy. 5. Absence of Christ is sorrow, a sense of Christ's presence is joy to the believer. 6. The world rejoices when the righteous are overcome. 7. Christ promises that the disciples' sorrow shall be transformed into joy. 8. Their joy is placed beyond the possibility of loss from violence of man or devil; "no one taketh away from you," v. 22. 9. Believers' desires shall be satisfied in the name of Christ. 10. Christian life on earth is a period of teaching and training. 11. The Father-love comes to believers, because they are Christ-lovers. 12. Christ loves to declare spiritual truths plainly when our hearts are prepared to receive them. 13. Those nearest to Christ may often have a faith mingled with partial insight and ignorance. 14. The boldest disciple may shrink and leave the Master under crushing trials. 15. Believers will have tribulation in the world, yet in Christ they have peace, for Christ has conquered the world.

THE INTERCESSORY PRAYER OF JESUS. 17 : 1–26.

JERUSALEM. THURSDAY NIGHT, APRIL 6, A. D. 30.

This intercessory prayer of Jesus in its lofty sublimity, and profound revelation of the heart of the God-man, is the holiest of holies of the New Testament. This is properly "The Lord's Prayer," one which he used himself, as distinguished from the earlier form of prayer which he taught his disciples, Matt. 6 : 9–13. There is no prayer like this; nothing in the literature of the world that approaches it in tenderness, pathos, calmness, sublimity and triumphant hope. Although the germ of every petition in the prayer can be found in the Hebrew Scriptures, the flower and fruit springing from these germs in Jesus' soul, surpass in beauty, richness, and spiritual majesty every prayer found in any language in any age. To declare that this inimitable prayer is the fanciful conception of some second century writer, who sought to palm it off on the world as historical, as some rationalists have urged, is a foolhardy attempt to disprove history, by substituting what would be morally impossible. The divine Mediator between God and man could alone have uttered such a prayer as this, and he only, at the crisis of his mediatorial work, as he stood face to face with the final agony, and divine sacrifice he was to endure for the sins of the world. This prayer has called forth the strongest admiration alike of Greek, Romanist, Protestant, rationalist, and unbeliever. Ewald calls it, "A prayer such as the world never heard nor could hear. . . For himself he [Jesus] has little to ask, but as soon as his word takes the character of an intercession for his own, it becomes an irresistible stream of the most fervent love. . . Sentence rushes upon sentence with wonderful power, yet the repose is never disturbed." Tholuck declared: "If in

any human speech divinity is manifest, and sublimity is joined to condescending humility, it is in this prayer." Even De Wette, in spite of all his skeptical tendency, was constrained to say: "It is beyond a doubt the sublimest part of the evangelical tradition, the pure expression of Christ's lofty consciousness and peace of God." Luthardt devoutly says: "Neither in the Scripture, nor in the literature of any nation can there be found a composition which in simplicity and depth, in grandeur and fervor may be compared to this prayer. It could not be invented but could proceed only from such a consciousness as the One which speaks here." John Knox had this prayer, the 53d chapter of Isaiah, and a chapter of the Epistle to the Ephesians read to him every day, by his wife or his secretary, during his last sickness. Melanchthon gave a lecture on this chapter just before his death in which he said: "There is no voice which has ever been heard, either in heaven or in earth, more exalted, more holy, more fruitful, more sublime, than this prayer offered up by the Son of God himself." The prayer has three parts: 1, Jesus prays for himself, vs. 1–5; 2, he prays for the disciples, vs. 6–19; 3, he prays for all believers, vs. 20–26.

1. Jesus . . lifting up his eyes to heaven, he said] The prayer followed immediately after the farewell discourses to his disciples recorded in the three previous chapters. "Lifting up . . to heaven" does not surely imply that the prayer was offered in the open air, as some infer. Compare Acts 4:24, 31; 6:15 with 7:55; 10:4. In human thought heaven is above us, and is the abode of the Father. This attitude of lifting his eyes to heaven is in marked contrast to that of falling on the face in the garden. Matt. 26:39. His face must have been filled with holy devotion, and the consciousness of the majesty and unity of his nature with the Father.

Father, the hour is come] The model prayer taught the disciples begins, "Our Father." Here Jesus does not begin his own prayer with "Our Father" nor with "My Father" but simply "Father," as indicating a special and peculiar relation to the Father, unlike that of men, or of believers. "The hour is come," not merely the hour of his sacrifice; it is that and more, the hour when he completes the fulfillment of the Father's will, and is to reveal the Father's glory.

glorify thy Son] This is not a prayer for personal glory, for Jesus does not seek his own glory, but the glory of the Father. If the Father now draws aside the veil from the Son and allows the glory hitherto concealed to be manifested to the world, it will glorify the Father, for it will cause men to perceive the truth that Jesus is what he claimed to be, the world's Light and Redeemer. Jesus speaks of himself in the third person, and in the Revised text the reading is "glorify thy Son, that the [not "thy"] Son may glorify thee." The glory came through his humiliation, a wonder to angels and all celestial beings, and through his resurrection and ascension.

COMMON VERSION.	REVISED VERSION.
CHAP. XVII.—These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:	17 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son

2. given him . . over all flesh] This might mean: 1. That the Father has conferred his authority over all the human race; an authority which Jesus did not have any right to claim except as a gift from the Father; or, it may mean, 2, that the Father relinquished that part of his authority to the Son; the entire authority having inherently belonged in common to both the Father and the Son. The qualifying clause or reason assigned for granting the sole authority to the Son is clearly stated, although the Greek construction is unusual. Compare the Revised with the Common Version. The clause may be rendered literally: "in order that all which thou hast given to him, to them he may give eternal life." The Son was given his sole authority over all mankind, in order that he might give eternal life to all of the race that the Father should give to him. This also appears as the ground upon which the Son now pleads with the Father to reveal the Son's glory to the universe, and thus give to the Son the opportunity to glorify the Father. "Eternal life" signifies here more than the mere endlessness of being; it means a life in, with, and through the Son of God; a new life of faith and eternal righteousness through a right knowledge of God and of Jesus Christ, as v. 3 states.

4. I [have] glorified thee on the earth] That night and the next day closed his earthly ministry. Jesus by his life of humiliation had glorified the Father on the earth. He had not merely come to the end of his work: he had completed it; every part of it was filled out, no part omitted, or imperfectly done; it was fully "accomplished." See Revised Version. His great purpose was to do the Father's will. John 4:34. So it should be man's chief purpose to glorify God.

5. with the glory which I had] Jesus asks for a glory like that which he had with God before the world was created. Could a created being ask for this and not be open to the charge of folly, presumption or blasphemy? Jesus is the Word with God from the beginning, was God, so we do not think it folly or presumption in him to say this. See 1 Cor. 15:47, Heb. 1:3–10. So far the prayer relates to himself and his relations to the Father. He speaks as Mediator, as God's righteous chosen servant. Isa. 42:1, 6. Now he prays for the disciples.

6. manifested thy name] The intercessory prayer proper now begins. By manifesting the "name" of the Father, Jesus means that he has revealed

COMMON VERSION.	REVISED VERSION.
2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.	2 may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should
3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.	3 give eternal life. And this is life eternal that they should know thee the only true God, and him whom thou didst send, *even* Je-
4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.	4 sus Christ. I glorified thee on the earth, having accomplished the work which thou hast
5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.	5 given me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world
6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.	6 was. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to

the character, attributes, and perfections of the Father, all the essential, revealable qualities of God that man can apprehend. This has not been done to all the world, but only to those "whom thou gavest me out of the world." Even these were the Father's possession. In what sense is it said of these men, that they belonged to God before they were drawn, or given to Christ? They were God's by right of creation. Compare also John 6:37, 44; 7:17; 8:47; and 18:37, with Eph. 1:4, 5. They were God's in a special sense also by preservation, and they were an interest belonging in common to the Father and the Son. Christ had given them eternal life, and through him they had kept the Word of God. They had recognized him as the true Messiah, the sent of God, and of common authority and power with the Father; and they recognized that the Son was not only in harmony, but in complete unity with the Father, as vs. 7 and 8 assert. The teaching of Jesus they had accepted as the word of God, and surely believed that Jesus came forth from God, and that God had given him authority to come. This confession the disciples had made. See John 16:30.

9. I pray not for the world] Here and now Jesus limits his prayer, simply setting aside the world, for the petitions which follow are not applicable to the worldly, and makes special requests for his followers only. The world is mentioned, perhaps to mark the wide difference between the believers and the world, and to indicate how the needs of believers and the desires of the world are opposed to each other. The plea first urged is that the disciples belong to God. The world is full of evil: believers must be kept from the evil. This does not mean that believers are to be kept from trials, toil, care and struggles against sin, or that they will be free from temptations. He prays that they may be kept from the evil; from being overcome by temptation, disheartened by cares and trials, from spiritual ruin by the world and the devil. Jesus appeals in v. 10 to the common interest which the Father and the Son has in "all things" (see Revised Version), and that the Son is glorified in these. So this becomes a repetition of the request in v. 1 to glorify the Son.

11. that they may be one] As he is about to leave the world, a

COMMON VERSION.	REVISED VERSION.
7 Now they have known that all things whatsoever thou hast given me are of thee.	7 me; and they have kept thy word. Now they know that all things whatsoever thou
8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.	8 hast given me are from thee: for the words which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and
9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.	9 they believed that thou didst send me. I [1] pray for them: I [1] pray not for the world, but for those whom thou hast given me;
10 And all mine are thine, and thine are mine; and I am glorified in them.	10 for they are thine: and all things that are mine are thine, and thine are mine: and I
11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.	11 am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we *are*.

[1] Gr. *make request.*

thought ever present to the mind of Jesus during the previous conversation with the disciples, 14:1, 28; 15:26; 16:5, 16, 28, he prays the Father to protect them in his absence, and to keep them, especially in unity. Here the petition is definitely for the apostolic band and those who had been called to be the immediate followers of Jesus. They were in danger of falling into strife and divisions. A strife had occurred among them, only an hour or two before, probably when they were taking their places at the passover feast, Luke 22:24. He further asks that they should be kept in unity, "even as we;" that is, as there is oneness of purpose, desire, and of spirit in the Godhead, so may there be a similar spiritual oneness of work, and of heart among the apostles. Compare v. 22. It is not to be a harmony of negations, but of active, earnest love.

12. I kept them] How much the presence of Jesus had meant to the apostles! He had stood between them and Satan; between them and every form of evil. Thus they had been kept faithful and true to the "name," meaning the service and holy character, of the Father. The power and watchfulness of Jesus had "guarded" them against falling away, from all outward assaults and from inward weakness. His care had been continual, affording complete security. Now he transfers the protection to the Father.

none . . lost but the son of perdition] Or, "not one of them perished, but the son of perdition [has perished]; that the Scripture might be fulfilled." "It was carrying out the Father's will that not one of the eleven had been lost; it was in carrying out the same will that Judas had met his fate." Milligan and Moulton, Commentary on John, p. 354. Jesus does not mean that Judas had been given to him by the Father to guard, and in spite of that he had become a son of perdition. The Greek particles are *εἰ μὴ* which may be taken in the *exceptive* sense, that is, of all given to Christ, including or excluding Judas, not one was lost except the son of perdition. Or, the Greek particles may be taken in the *adversative* sense, that is, not one of all who were given to Christ was lost, but the son of perdition was lost. In either case the language does not *compel* us to hold that Judas ever was truly given to Christ, as were the eleven. Taken in the adversative sense the language excludes Judas; in that view he might still be "numbered" among them, and have had "his portion in this ministry;" see Acts 1:17, Revised Version; that is, been outwardly and officially with them, but not truly one of them; he went "to his own place." Acts 1:25. The Greek has a forceful alliteration not in the English; "not one perished but the son of the perishing," that the Scripture might be fulfilled, referring to Ps. 41:9, 10. Judas fell, not in order to fulfill Scripture; he had no care about Scripture, but in falling he unwittingly fulfilled Scripture. The falling was his own free act.

COMMON VERSION.	REVISED VERSION.
12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.	12 While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture

13. now come I to thee] This prayer was for the disciples, and because Jesus was going to the Father. This revelation of the heart, the desires of Jesus for the disciples would be the means rightly used of completing their joy; a thought expressed in another form in John 16:22, 24.

14. I have given them thy word] In v. 6 Jesus had declared that the disciples had "kept" the Father's word. Now, he reverts to that topic, and adds that he had given them that word, and the world had hated them. This last fact was a proof that they had received the word, for it had worked out the natural result of opposition and hatred of the world against them. The world hated Christ because he was from God, and was a holy character. So they hated believers as soon as they became such, for it separated them from the world. Thus they are closely identified with Christ in work and trials.

15. I pray not that thou shouldest take them out of the world] They might think, if the world is so exasperatingly wicked, why remain in it? But this must be. They are left here to establish his kingdom; and found the Christian Church. They are not to leave this world at once by death, as Jesus soon would, and therefore they would sorely need to be kept by an Almighty hand from the evil. Or, *τοῦ πονηροῦ* may be masculine, "evil one," that is, limited to the devil. See Revised Version. If, however, the phrase is taken as neuter and in the broader sense of "evil" it will then include the devil. But the usage in the writings of John is against the broader use. See 1 John 3:13, 14, with 3:12, and 5:18, 19. The disciples are in the world, but not of the world, even as Jesus himself was in the world, but not of the world, v. 16, an expanded form of the thought in v. 14.

17. Sanctify them] The Greek word *ἁγίασον* "consecrate," "dedicate," or "make holy" frequently appears in the Greek Version of the Old Testament, signifying the special dedication of persons and things to God. In a similar sense it is here used. Consecrate them thoroughly to thee in the truth. "In the truth" means either, "in the sphere or environment of truth," or better and more correctly, "by means of the truth." The disciples hearing the prayer would at once remember the old inquiry, "What is truth?" So Jesus adds, "thy word is truth," literally, "the word that is thine is truth." This does not refer to the personal Logos, or Word, but to the truth or teaching of God as revealed in his written word, and by his messengers, and especially by Jesus Christ.

COMMON VERSION.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.
14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.
16 They are not of the world, even as I am not of the world.
17 Sanctify them through thy truth: thy word is truth.

REVISED VERSION.

13 might be fulfilled. But now I come to thee;
and these things I speak in the world, that
they may have my joy made full in them-
14 selves. I have given them thy word; and
the world hated them, because they are not
of the world, even as I am not of the world.
15 I [1] pray not that thou shouldest take them
[2] from the world, but that thou shouldest
16 keep them [2] from [3] the evil *one*. They are
not of the world, even as I am not of the
17 world. [4] Sanctify them in the truth: thy

[1] Gr. *make request.* [2] Gr. *out of.* [3] Or, *evil* [4] Or, *Consecrate*

18. sent I them] As Jesus had been sent into the world, so he sent them. But the disciples were in the world; how could he send them where they were already? They were sent on a spiritual mission, abroad into the world to found the Kingdom of God. Jesus had been sent from the Father on this mission; now that his part of the work was complete, he sends them to carry forward the mission, which was the part for his followers to do. They are to take up Christ's work and continue this revelation of God to a sinful race.

19. for their sakes I sanctify myself] There is a profound significance in these words. Jesus Christ offered himself a living sacrifice for the believers' sake, in order that they might be sanctified in truth; that is, indeed or truly, and present themselves a living sacrifice, holy and acceptable to God, a "spiritual service." See Rom. 12:1, Margin of Revised Version.

20. for them also that believe on me through their word] This enters upon the third and wider portion of the prayer; that for all believers. The invisible, general body of Christians of every name, in every age to the end of time, comes into this wonderful petition of Jesus. Whenever the disciples witness for Christ and win souls; these are souls specially included; they were prayed for in this prayer.

21. that they may all be one .. that the world may believe] What is the oneness here prayed for? Are we to take the clause, "that they may all be one," as an independent and general statement, and the next καθὼς clause as relating to the words that follow? Or, are we to regard the καθὼς clause as qualifying the first clause? Godet takes the first view, while Meyer strongly urges the second. Either view is grammatically tenable. What is the great object of this unity of believers in the world? Unquestionably "that the world may believe that thou didst send me;" a fact which the world then disbelieved and to a large extent still disbelieves. Now, the oneness of the Father and of the Son is not a visible one to the world; it is a spiritual fact perceived only by believers. Therefore, while the unity or oneness of believers in the world must be similar to that of the Father and of the Son, that is, a spiritual one, a common life animated by love; it must be also outward and visible to the world, so that the world can perceive and be convinced by it, and thus be led to believe. These conclusions are irresistible, from the explicit nature of the language. Returning now to the three middle clauses of the verse, we are better prepared to understand them. The one-

COMMON VERSION.	REVISED VERSION.
18 As thou hast sent me into the world, even so have I also sent them into the world.	18 word is truth. As thou didst send me into the world, even so sent I them into the
19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.	19 world. And for their sakes I [1] sanctify myself, that they themselves also may be sanc-
20 Neither pray I for these alone, but for them also which shall believe on me through their word;	20 tified in truth. Neither for these only do I [2] pray, but for them also that believe on me
21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.	21 through their word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send

[1] Or, *consecrate* [2] Gr. *make request.*

ness of believers must correspond to that spiritual character that characterizes the oneness of the Father and the Son, and of believers with Christ and the Father. Then the words, "even as thou, Father, art in me, and I in thee," may be taken as intended to illustrate the words, "that they also may be one in us," and both these may be taken as mutually dependent sentences. Reading them as a parenthesis, makes the promise and conclusion stand out strongly: "That they may all be one . . . that the world may believe that thou didst send me." Here then is a profound thought for the salvation of the world, if not a direct prayer for it. The next verses, 22, 23, support this interpretation.

22. the glory . . I have given [unto] them] What is meant by glory? It has been variously answered: 1, the image and likeness of God (Calvin); 2, The gift of the Holy Spirit, called "the Spirit of glory," 1 Peter 4:14 (Gregory Nyassa, Theophylact); 3, Wonder-working power which revealed Christ's glory, John 2:11; Rom. 6:4 (Zwingli, Brentius); 4, Heavenly glory as in his glorified body, Rom. 8:18 (Augustine); 5, Glory of the new life in Christ (Bengel, Tholuck). Clearly it must have been some form of "glory" which was already possessed by the disciples; for it is the perfect tense; "I have given unto them." The last interpretation seems the most natural and consistent with the facts. This "glory," the new spiritual life was given in order that the disciples might become one; a unity of which that between the Father and the Son is the true type. Love and life, eternal life must be its chief elements.

23. I in them, and thou in me] Again Jesus prays for a oneness of believers, such that the world may "know," recognize, and openly acknowledge that the Father sent Jesus into the world. It is to be a unity of Christians, which the "world" can perceive. He would not have the disciples misunderstand, nor forget this point. Spiritual unity beyond question must underlie and be the basis of all other unity in Christians. But what power has the "world" to perceive a purely spiritual unity? What effect can that kind of unity alone have on the world? How is the end desired in the prayer to be answered through an unseen unity? The great object of the unity in its effect on the world is twice stated. See vs. 21, 23. Has that petition of the prayer ever been fulfilled? Is it fulfilled in the present multiplied outward divisions, and the many denominations into which professing Christians are separated? The world surely regards Christendom as a long way from "one," or possessing "oneness," and the world in general still disbelieves, and professes not to "know" that Jesus was sent of God. How far is the wrong interpretation of this passage by Christians at the root of the schisms, which have prevented the fulfillment of the great petition of the Son of God?

COMMON VERSION.	REVISED VERSION.
22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:	22 me. And the glory which thou hast given me I have given unto them; that they may
23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.	23 be one, even as we *are* one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as

The great body of believers are making some progress toward oneness, but there is a long road yet to be travelled before the millennium of unity will come, or this farewell prayer of Jesus will be fulfilled.

24. Father, I will] Jesus now passes from the oneness of the disciples and of believers, to express further definite desires concerning his disciples. Some have held that "I will" expresses his testamentary power, but this would not be fitting in a prayer. Besides, the force of the Greek θέλω is not easily given in English. It is less than "I will" of the Common Version, retained by the English revisers, and rather stronger than "I desire" adopted by the American revisers, though the latter is perhaps better than "I will." The prayer reminds us of the thought that introduced the farewell discourse, 14 : 1, 2. All that the Father had given to Jesus, he desired to have with him in his state of exaltation and glory, for they would rejoice in his glory; and the Father having loved the Son before the creation of the world would grant this desire. The last clause forces us to infer a pre-existent state of Christ, and that inference is consistent with the direct statement in John 1 : 1–4. Jesus was not to come into glory as a new thing, but to resume the glorious state which he possessed with the Father in the period before the creation. Compare Heb. 1 : 3; Phil. 2 : 5, 6, 9; Rev. 7 : 9–12.

25. O righteous Father . . I knew thee] Here Jesus notes a peculiar perfection of God, his righteousness; and in a form to indicate that his holiness or rectitude is inherent, and a part of the nature of God. The "world knew thee not." This may mean that the world had failed to learn anything about God, or that it had failed to recognize God, or to be conscious of his character or of his existence. Taken in connection with the petition in vs. 21 and 23, that believers might be one in order that the world might "believe" and "know" of God's work of salvation towards men, the meaning appears to be that the world up to this time refused to believe God, though they had some intellectual and historical information about him. The Greek word sometimes has the force of "learned to know," and some (Moulton) urge this meaning here. See Heb. 5 : 8. But the word in Hellenistic Greek often has the sense of completed knowledge. It is better to take it in this sense here. The world had not such a knowledge of God, but Jesus had, and the disciples had a similar knowledge respecting the mission of Jesus. Paul has similar statements: "the world through its wisdom knew not God," 1 Cor. 1 : 21, Revised Version, and the more extended description of the rejection of the knowledge of God revealed to the world through his works in Rom. 1 : 18–23. "He appeals to the righteousness of God against the evil world, and in favor of his people."

COMMON VERSION.	REVISED VERSION.
24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.	24 thou lovedst me. Father,[1] that which thou hast given me, I desire that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the founda-
25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.	25 tion of the world. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me;

[1] Many ancient authorities read *those whom.*

26. unto them thy name] The "name" of God, that is, his holy character, and purpose to save men in Christ, Jesus had "made known" to the disciples. Jesus will further declare it unto them by his passion, suffering on the cross, and by his resurrection and ascension, and by sending the Holy Spirit to guide and help the disciples. The great object of Christ's mission was to make known the Father to believers. Through the Gospel records Jesus continues to make known the name of God to his people and will do so until the end of time.

that the love . . may be in them, and I in them] From this indwelling love, and the indwelling Christ come all life, power, unity and grace in God's people. The farewell prayer closes with this farewell petition of love for and in believers. So the "love of God is [or 'hath been'] shed abroad in our hearts," Rom. 5:5. The Christians in apostolic times also understood the need of both these requests, the power of an indwelling Christ and indwelling love: "That Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love," Eph. 3:17. "I in them" gives them a parting word of hope and of strength. The thought is frequently suggested in the discourse of Jesus, but here it "flashes forth in all its grandeur." The last clause is usually interpreted to mean that Christ is in them by the Holy Spirit whom he promised to send from the Father. The abiding presence of the Spirit is a truth, but surely not the truth taught here; hence I dissent from this common view. For, it is open to serious objections: 1, It confuses the presence and work of Christ with that of the Spirit; 2, It is not consistent with Christ's own promise of "another" Comforter, that is, one in addition to himself, John 14:16, 26. See notes, showing that "another" does not mean a substitute; 3, It is not consistent with the obvious meaning of other passages of Scripture; "Christ in you, the hope of glory," Col. 1:27; "Christ is in you," Rom. 8:10; "Christ liveth in me," Gal. 2:20; "Christ be formed in you," Gal. 4:19; "Christ is all, and in all," Col. 3:11. The thought therefore is that the Father-love for the Son, and the Christ-presence may be in all believers to the end of time. This Christ-presence is their life. The Spirit is also present and guides them into all truth, and reveals to them the things of Christ. Thus all the combined powers of the Godhead are with his people: the Father-love, the Christ-life, and the Spirit-guide and helper. With this profound and comforting thought the Son of God closes his great intercessory prayer.

SUGGESTIVE APPLICATIONS.—1. Christ prayed for those whom he taught; we should do likewise. 2. Christ has power over the entire human race, v. 2. 3. The knowledge of God and of Christ gives eternal life, v. 31. 4. Christ completed every part of his mission of salvation for men. 5. He had glory with God before the creation. 6. He reveals God's love, name, and perfections to believers; they keep God's word. 7. Christ offers prayer especially for

COMMON VERSION.	REVISED VERSION.
26 And I have declared unto them thy name, and will declare *it*; that the love wherewith thou hast loved me may be in them, and I in them.	26 and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

his disciples. 8. His prayer sustains his followers. 9. He is glorified by the faith and faithfulness of his disciples. 10. Though not free from toil and trial, believers are commended to the Father's care, and Christ asks that they be kept from evil. 11. They are to be kept true in the name of the Father. 12. Those who are thus guarded, must be pleased at the thought of finally coming into God's presence. 13. Jesus desires a consecrated band of followers. 14. He consecrated himself for their sakes; they are consecrated in the truth. 15. They are finally to be with him. 16. Christ specially desires that his people be one, to convince the world of his mission. 17. Co-operation and unity among Christians will be in answer to Christ's prayer; divisions and strifes among Christians are opposed to the spirit of his farewell prayer. 18. The unity is to be such that the world can perceive it. 19. Ignorance of God fills the world with spiritual darkness. 20. Believers will behold the glory of the Son of God. 21. They may be filled with the love of God, and with the presence of Christ.

JESUS BETRAYED. 18:1–14.

JERUSALEM: GARDEN OF GETHSEMANE. THURSDAY NIGHT, APRIL 6, A. D. 30.

The previous section, 13:1 to 17:26, gave an account of the expulsion of Judas from the apostolic company, and of the farewell discourse and prayer of Jesus with the eleven. This section, 18:1 to 19:42, describes the arrest of Jesus, his arraignment before Annas; his trial before Caiaphas, and before Pilate, the crucifixion, partial embalming and placing the body of Jesus in the tomb.

The events omitted by John, and those recorded by him alone are worthy of notice. Among the events noted by the other evangelists but omitted by John are: The agony in the garden; the kiss of betrayal by Judas; the rebuke of Jesus to the officers for coming to take him as a thief; the desertion by all; the night examination and confession; the false witnesses against Jesus; Pilate's wife's message, and Pilate's hand washing; the remorse of Judas; Pilate sending Jesus to Herod; mocking of Jesus on the cross; the penitence of the thief; the rending of the veil; the darkness and the earthquake; the confession of the centurion; sealing the tomb and placing the guard. Among the events recorded by John alone are: the avowal of Jesus, and the falling to the ground of the officers; Jesus before Annas; smiting Jesus by an officer with his hand; the rulers remaining out of the Judgment hall; the Ecce Homo; Pilate's claim of power to crucify; and the Jews' charge that he is not Cæsar's friend; the Jews' complaint of Pilate's title over the cross; Jesus commending his mother to the care of John; breaking the legs of the two thieves and piercing the side of Jesus; and the aid of Nicodemus in the burial. Jesus, in this section, is contending with his fiercest foes, and it narrates the culmination of the strife and contention which they began long before, and which the writer describes in Chaps. 5 to 12. Jesus yields to the officers, and declares to Pilate that the Roman could have no power against him except it were given from above. It will be observed that Jesus did not seek the conflict with the Jews: they sought it, but he avoided it, so long as it could be done, and maintain his true character.

1. When Jesus had spoken these words, he went forth] After the intercessory prayer Jesus "went forth [Greek ἐξῆλθε 'went out'] with his disciples over [Greek πέραν 'beyond'] the brook Kidron." From what place did he go out? Some say: 1, from the city. They hold that the proposal to "go hence" from the room in 14:31, was immediately carried out, and that the discourse and prayer in Chaps. 15, 16, 17, were given in the temple, or in some secluded spot in the streets of the city, or by the walls. They further suggest that "over the brook," supports this view. Others say: 2, from the upper room. They hold that the words of Jesus in 14:31 are only a proposal to go, which was now carried out as stated here in 18:1. In support of this view they urge that there is no mention of actually going to the temple, or into any secluded spot until here in 18:1, and that it seems more likely that a discourse and prayer like those given in Chaps. 15 to 17 were spoken in the quiet and seclusion of the room, after the company had risen from the meal. See note under 14:31 and 15:1. It may also be added that "went forth" or "out," also naturally refers back to the room, as the place from whence they went, and not to the city, which had not been mentioned. Either interpretation is tenable, but the latter one seems the more natural one. If we read "Kedron" or "Cedron," as in the Common Version, then it means "brook of the cedars;" if "Kidron," as in the Revised Version, from the Hebrew Kidron, 2 Sam. 15:23; 1 Kgs. 15:13; 2 Kgs. 23:4, 6; Neh. 2:15 then it means the "black stream," either from the dark foliage in the ravine, or the dark color of the waters of the stream. It was a winter torrent, dry in summer, but Warren suggested that the stream flows below the present surface of the ground. The garden was on the lower slope of Olivet, and was named Gethsemane, meaning "press for oil," Matt. 26:36; Mark 14:32. The garden now pointed out has eight olive trees, large and some very old, with props to support them. The garden shown is on the public road from Bethany to Jerusalem, and as one comes down Olivet, or, even from Jerusalem, he can look over into the garden and see all that is going on there. Whether this traditional site is the true one is unknown. The place to which Jesus went with his disciples was a quiet and retired one, yet known to Judas, and easily accessible by night. It was a place that Jesus frequently visited with his disciples, as v. 2 states. See also Luke 21:37. This statement leads us to infer that Jesus did not go to Gethsemane to hide himself. The opportunity to make the arrest there was eagerly taken, since it was less public, and there would be less danger of a riot or uprising of the populace in his favor.

COMMON VERSION.

CHAP. XVIII.—When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

REVISED VERSION.

18 When Jesus had spoken these words, he went forth with his disciples over the [1] brook [2] Kidron, where was a garden, into the which he entered, himself and his 2 disciples. Now Judas also, who betrayed him, knew the place: for Jesus oft-times

[1] Or, *ravine* Gr. *winter-torrent,* [2] Or, *of the Cedars*

An Old Olive Tree, Garden of Gethsemane, Looking towards Jerusalem. p. 278.

3. Judas . . cometh thither] Judas appears to have led the band of officers to the garden, not because he certainly knew that Jesus was there, but that he inferred it from the former habit of Jesus to resort thither. Some, as Farrar, suppose that he went first to the upper room, and not finding him there, then went to the garden. If the band or cohort was full, it would be the tenth part of a legion, or from 300 to 1000 men. The officers had doubtless informed the Roman captain of the popular feeling in favor of Jesus, and that numbers sided with him, how many they evidently did not know, as the unexpected incident related in John 7 : 50, 52, and the order in 11 : 57 show. How many might be with Jesus they knew not, and therefore took a force large enough to arrest not Jesus only, but his company. Though the time of the full moon, the fact that they took lanterns and torches with their weapons indicates that it was quite too dark to see under the trees in the garden, even by the light of a full moon. With Judas and the Roman cohort, were officers of the Jews, doubtless the temple guard.

4. Jesus . . went forth] Jesus had a full consciousness of all the things that were coming upon him, not merely the purpose to take him, but all the particulars of the trial, indignities, and final crucifixion; he voluntarily "went forth," or "out" to meet them. He "went out" not from the garden, but either from the shelter and shade of the trees in the garden, or from the circle of his disciples in the garden, and walked into the light of the torches, and into the presence of the officers and soldiers and boldly asks: "Whom seek ye?" This act and the question seem intended to declare himself, and to protect or shield his disciples.

5. They answered him, Jesus of Nazareth] The answer shows indirectly how the Jews had represented Jesus to the Roman authorities. He was presented as one of those ever ready to rebel against Roman rule. Their reply also indicates the name by which the Jewish rulers identified him. The Galilæans were discontented and had a bad reputation with the Romans. But Jesus frankly avowed himself to be the one they sought. Judas had also gone over to the foes of Jesus, where he belonged; having proved a traitor, and a betrayer of the Master. This fact John mentions in a way that leads the reader to regard him as an eye-witness.

6. they went backward, and fell] The bold, majestic presence and

COMMON VERSION.	REVISED VERSION.
3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.	3 resorted thither with his disciples. Judas then, having received the [1] band *of soldiers*, and officers from the chief priests and the Pharisees, cometh thither with lanterns
4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?	4 and torches and weapons. Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them,
5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.	5 Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, who betrayed him,
6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.	6 was standing with them. When therefore he said unto them, I am *he*, they went
7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.	7 backward, and fell to the ground. Again therefore he asked them, Whom seek ye?

[1] Or, *cohort*

avowal of Jesus, startled the officers and band. They were awed by his words and manner. Whether this was from natural or supernatural causes, the narrative is silent. For similar effects of the appearance of Jehovah, or of the angel of Jehovah on men, refer to the case of Balaam, Manoah, Isaiah and Daniel in the Old Testament, and to that of John himself in Rev. 1:17.

8. if . ye seek me, let these go] As the officers and soldiers recover from their prostration, Jesus repeats his question and they repeat their answer, v. 7. They seem to have been yet in a half-dazed condition, and to arouse them to a clearer consciousness of the facts, Jesus says, "I told you that I am *he*." Moreover, to shield the disciples, he adds, "If therefore ye seek me, let these go their way." This was a plea for freedom from arrest to be granted to his disciples. This does not imply that they had been taken by the soldiers; for, in fact, Jesus himself had not yet been taken, much less his followers. He was voluntarily giving himself up, and as the officers had said that they were seeking him, he uses their answer as an argument for allowing the disciples quietly and undisturbed to go their way. This would fulfill Christ's words in 17:12: "Of those whom thou [the Father] hast given me I lost not one," v. 9, Revised Version. This emphatic declaration supports the interpretation already given of that clause of Christ's prayer, that the "son of perdition" was not included among those given to Christ by the Father. It also follows, as Alford notes, that the words of the prayer are not the writer's description of what Jesus then said, but the very thoughts and expressions themselves of Jesus. It was the will of Jesus to spare his disciples, from every possible trial, and temptation to deny him. Had they been seized they might all have fallen as Peter did.

10. Simon Peter . . smote the high priest's servant] Peter misunderstood the mission and position of himself and of his Master. He had not rightly understood the several plain declarations of Jesus about suffering, and the coming cross. His attack on the whole company of soldiers and officers was inconsiderate and rash, and the result of a misapprehension of Christ's meaning, when he said, "he that hath none, let him sell his cloke, and buy a sword." Luke 22:36, Revised Version. The "servant" does not refer to an officer of that band, but to a personal attendant of the high priest. John and Luke alone say it was the "right ear" that Peter cut off. John alone adds, that the servant's name was Malchus, but he does not record the healing of the ear, although he does report the rebuke Jesus gave to Peter for his rash act. John was acquainted with the high priest, v. 16, and therefore

COMMON VERSION.	REVISED VERSION.
8 Jesus answered, I have told you that I am *he:* if therefore ye seek me, let these go their way:	8 And they said, Jesus of Nazareth. Jesus answered, I told you that I am *he:* if therefore ye seek me, let these go their
9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.	9 way: that the word might be fulfilled which he spake, Of those whom thou hast
10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.	10 given me I lost not one. Simon Peter therefore having a sword drew it, and struck the high priest's [1]servant, and cut off his right ear. Now the [1]servant's name

[1] Gr. *bondservant.*

would know and recall the servant's name. Some have thought that this rash use of the sword by Peter was an unconscious foreshadowing of the conflict of the pope of Rome with the civil power, and of the readiness with which the papacy has used the sword and the fagot in its spiritual work. Killing a heretic instead of converting him, is a poor way to spread the gospel. Crushing a soul by authority makes a cringing slave, not an intelligent believer.

11. the cup . . shall I not drink it?] Jesus healed the ear as Luke reports, and this probably prevented the band from seizing Peter. Jesus rebuked Peter also, saying: "Put up the sword," hide it in the sheath. Then in solemn and profound imagery adds: "the cup [of sorrow and suffering for the sin of the world] which the Father hath given me, shall I not drink it?" That is, I am willing to yield; I go of my own will to suffer; resistance is not in accord with the will of the Father nor with my will. The words to Peter reflect the thrice repeated petitions of the prayer in the garden, Matt. 26:39, 42, 44.

12. seized Jesus and bound him] The rash act of Peter and the healing and rebuke that followed it, appear to have aroused the foes of Jesus, and now they seize and bind him. It was primarily the act of the Roman cohort led by the *chiliarch* or military tribune, the Jewish officers aiding in the seizure. See Revised Version. The Romans "bound" Jesus. In case of a Roman citizen it was unlawful to put him in fetters, or to manacle him on arrest. Before trial it was allowable to provide for his safe custody, either by confining him in a room in the magistrate's own house, or by holding him by a chain on his right hand, fastening the other end of the chain to a soldier's left hand. Paul was thus secured, Acts 24:16, 20, and he was unlawfully secured in stocks, Acts 16:24, 37, 38. But Jesus was not a Roman citizen, and therefore the Roman military officer did not hesitate to bind him either with thongs, Acts 22:25, or with manacles upon his hands; though they did not so fetter his feet but that they could lead him away to the palace of Annas within the city. Now, in the East prisoners often have hand-cuffs of iron or wood fastened upon the wrists, or the elbows tied together behind the back.

13. led him to Annas first] They went directly from Gethsemane to Annas. It is clear that John, by using the word "first," means to distinguish between two or more hearings, and to have his readers understand that Jesus was brought first of all before Annas. Whether what follows is to be understood as a description of a hearing before Annas, or one before Caiaphas, is still an unsettled question. John goes on to explain the relations between Annas and Caiaphas, and that Caiaphas was *de facto* high priest in

COMMON VERSION.	REVISED VERSION.
11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?	11 was Malchus. Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?
12 Then the band and the captain and officers of the Jews took Jesus, and bound him,	12 So the [1] band and the [2] chief captain, and the officers of the Jews, seized Jesus and
13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.	13 bound him, and led him to Annas first; for he was father in law to Caiaphas, who

[1] Or, *cohort* [2] Or, *military tribune* Gr. *chiliarch.*

that year, in order apparently to account for the conduct of the officers in bringing Jesus before Annas. From the phrase "that same year" or, better, "that year" it cannot be inferred that the office of the high priest was an annual one, but only that John knew of the frequent changes arbitrarily made by the Romans in the high priest's office, and reminds his readers that in the year or time when Jesus was seized, Caiaphas held the office under the Romans. This action also points to a knowledge of the great influence Annas had at this period in Jewish affairs, and to the further apparent fact that Annas was the moving spirit behind all the action taken against Jesus. "That year" may also point to its significance as that awful year when Christ was sacrificed by the malice, ignorance and pride of the Jewish rulers. Annas was father-in-law to Caiaphas; that is, Annas was the power behind the nominal high priest, and to him the accused is first led. Cyril transferred v. 24 to follow v. 13, but without due authority.

14. it was expedient that one man should die] That is, neither justice nor mercy could be expected of Caiaphas in dealing with Jesus, for he had prejudged the case, and decided that as a matter of policy, one man had better be put out of the way, whether he was innocent or guilty, simply because it would appease their foes, the Romans. John before called attention to this outrageous policy view of Caiaphas, as an unconscious prophecy, 11:50, 51. Caiaphas appears as a mere puppet completely under the influence of Annas.

SUGGESTIVE APPLICATIONS.—1. A false professor often becomes the bitterest foe to religion. 2. The wicked are usually afraid of some unseen force. 3. Christ voluntarily yielded himself up to his foes and to suffer for sinners. 4. The majesty and holiness of Christ will awe and confound the wicked. 5. Christ desires to shield his disciples from every unnecessary trial and temptation. 6. He rebuked the rash and impetuous appeal to the sword in his behalf. 7. He cared for the safety of his people, when his own life was in the greatest peril. 8. He cheerfully submits to the Father's will, which he came into the world to do. 9. Religious officials are sometimes blinded by denominational zeal, and hinder the cause of Christ which they intend or profess to advance. 10. A wicked man may sometimes utter an unconscious prophecy. 11. Jesus suffered willingly to redeem us.

JESUS BEFORE THE HIGH PRIEST. 18:15-27.

JERUSALEM. THURSDAY NIGHT AND FRIDAY BEFORE DAY, APRIL 6 AND 7, A. D. 30.

John now gives an account of Peter's denials and a brief notice of Jesus before the high priest. There are some serious difficulties in this passage. 1. Does this describe a preliminary examination before Annas, or a hearing before Caiaphas? 2. Were the denials of Peter all made in the same palace? 3. Were they all during the trial, or were some before or after it? The first

COMMON VERSION.	REVISED VERSION.
14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.	14 was high priest that year. Now Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should die for the people.

is the most difficult question upon which Biblical scholars show little sign of agreement. It is generally agreed that Jesus was first brought before Annas, and that Annas held a preliminary examination, and sent Jesus bound to Caiaphas. Some hold that vs. 15–24 narrate what took place before Annas, and urge in its support that: 1. John expressly says in v. 13 that Jesus was led "to Annas first." 2. He tells, v. 14, how Annas was related to Caiaphas as an implied reason for the action. 3. The narrative gives no hint of a transfer to Caiaphas until v. 24, but leads the ordinary reader to suppose it speaks of a hearing before Annas. 4. The questions, answers and tone of this examination are different from those in Matthew and Mark narrating the hearing before Caiaphas. 5. The Greek in v. 24 must be strained or construed in a less natural and common way to admit any other view. To this view it is objected that John in v. 14 speaks of Caiaphas as the high priest, and that he must be meant in vs. 15, 19, and 22. This is a serious objection, yet Annas is called high priest, Luke 3:2; Acts 4:6, having been deposed by Roman authority, but the Jews regarded the office as one for life, according to the Mosaic law, a fact which John appears to recognize by his peculiar language in v. 13, and in v. 24. Others hold that vs. 15–24 describe a hearing before Caiaphas urging in addition to the objections just stated: 1. That John calls him, v. 13, high priest that year, and means Caiaphas in v. 19, as elsewhere in this account. 2. That v. 24 supports this view, since it should read "now Annas had sent him bound to Caiaphas" as in the Common Version. To this it is objected that the Greek aorist has not the force of the English pluperfect, especially when connected with *οὖν*, or very rarely so; that this reading, "therefore," is too strongly supported to be rejected, and is inconsistent with the theory that this was a hearing before Caiaphas; and further that on that view v. 24 is misplaced, since if that view were the true one, v. 24 should have followed v. 13.* Some take a middle view; they suppose that Annas and Caiaphas occupied the same palace, and that while Jesus was led to Annas first, Caiaphas was also present at this preliminary examination. This would account for John's language in vs. 13, 14, and 19, but would require v. 24 to be taken in a technical sense, as meaning that Annas passed Jesus over bound to Caiaphas in the same palace. To conclude: the most reasonable and probable view is that John in vs. 15–24 describes a preliminary examination before Annas, and omits that before Caiaphas, conscious that Matthew and Mark had reported the latter. Luke describes Peter's denials, but omits the early examination before Caiaphas, giving the formal hearing before the Sanhedrin only. He, however, states that Jesus was brought "into the high priest's house," Luke 22:54, meaning possibly that of Annas, and if so supports the view taken here of John's narrative. Fuller knowledge of details is needed to settle these questions. The three denials of Peter appear to have occurred as follows: the *first*, when Peter first entered the court and was accused by the maid-servant; the *second*, when he was within the porch or forecourt as he stood by the coals of fire; the *third* about an hour after, when as at the second

* See Riddle's Robinson's Greek Harmony, pp. 258, 260; Prof. Gardiner in Journal of Biblical Literature and Exegesis, 1886, pt. 1, pp. 45–58; and Rice Commentary on Matthew, pp. 277, 278.

denial, several set upon him together. Matthew and Mark relate them after the examination before Caiaphas, but they do not say the denials actually took place after it. Since the denials took place during those Jewish examinations, the evangelists relate first one fact, then the other, without noticing the relative order of their occurrence. The *first* denial by Peter may therefore have occurred during the preliminary examination before Annas; the *second* during this first examination or the first one before Caiaphas; the *third* may have taken place later and near the end of the examination before Caiaphas. Jesus was then where he could look upon Peter, Luke 22:61. John very briefly relates the trial but gives the denials of Peter more fully, yet narrates both so that his readers will be impressed with the fact that Jesus is the Christ. He writes like an eye-witness, and supplies details not in the earlier Gospels.

15. Simon Peter followed . . and so did another disciple] It is clear from a careful reading of all the Gospel narratives, that when Jesus was taken, the disciples at first all fled; but later, finding the officers did not seek to take them, Peter and another disciple followed, the former "afar off" as the first three evangelists state. Who was that other disciple? Some say it was James, brother of John. The "disciple" was known to the high priest, and readily admitted. It is generally assumed, though not with certainty, that he was John. He was early in Judæa with John the Baptist, and uses this expression in John 20:2, 3, 4, 8, where he certainly means himself. He entered "into the palace," so reads the Common Version. But the Greek *αὐλήν* means in classic works, as Homer "a yard" or "court yard" thence a "fold" for sheep, and so the "hall," "court" or "outer court" of an Oriental house. See Revised Version. This disciple must have overtaken the military company after it left the garden, for he "entered in with Jesus into the court of the high priest." Peter was afar off.

16. Peter . . at the door without] How the other "disciple" within knew that Peter was standing without the door of the court is not stated. He may have recognized Peter as the door opened to admit officers of the guard, or Jewish rulers. This detail is not mentioned by other evangelists. Peter had lagged behind, while the other disciple had been quick to join the Master and hear what was happening to him. As the latter was known to the high priest, he interceded with the maid at the door who allowed Peter also to come in. John fixes attention on Peter. He would have his readers impressed by this sad experience that they might be true to Christ in trial.

17. Art thou . . I am not] The maid who admitted Peter was the

COMMON VERSION.	REVISED VERSION.
15 ¶ And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.	15 And Simon Peter followed Jesus, and *so did* another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the
16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.	16 high priest; but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and
17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.	17 brought in Peter. The maid therefore that kept the door saith unto Peter, Art thou also *one* of this man's disciples? He saith,

first to ask him: "Art thou also *one* of this man's disciples?" She knew the other "disciple," and that he was of the disciples of Jesus. As he knew Peter she inferred that Peter was also a disciple. So her question has a significance here, not apparent in the other accounts. It amounts to this: You are of this man's disciples (as my acquaintance is) are you not? Peter promptly replies, "I am not." It was a cowardly lie which it is useless to attempt to excuse.

18. servants . . officers . . a fire . . and Peter] The graphic picture in this verse tells the whole story of a weak, cowardly disciple, who has already denied his Master and become a companion of his enemies. The servants or "bondservants" and officers had been standing (it is the past perfect tense) implying that they had been doing so some time, having made a fire of charcoal, doubtless in a large brazier, after the Oriental custom, and placed it in the center of the court, for it was cold, as is still the case on some days at Jerusalem during the same season, Easter time. Peter was also among them: literally, "And there also was Peter among them, standing and being warmed." He was seeking his personal comfort and safety, around the fire and in company with the enemies of Jesus instead of being in the company of the other "disciple," giving his sympathy with Jesus.

19. The high priest . . asked Jesus] John now leaves Peter standing by the fire, exposed to temptation, to relate what is happening to Jesus. He says the high priest asked Jesus. Who is meant here by the "high priest?" Is Caiaphas, who is named in v. 13, as "high priest that year," and who was appointed by the Romans? Or, is Annas who had been really high priest but displaced by Romans, but who was still regarded by the Jews as high priest? a fact known from Luke 3:2, and Acts 4:6. There are difficulties in either view. The last view is preferable unless it is supposed that Caiaphas was also present at this examination in the house of Annas. The view that Annas and Caiaphas had a residence in the same palace is accepted by Hengstenberg, Godet, Westcott, Ellicott, Milligan and Moulton, Ebrard, Lange, Plumptre, and Reynolds. That Annas is the person before whom this examination was held, or that two distinct hearings were had, one in the house of Annas and the other in the house of Caiaphas, is accepted by Augustine, Chrysostom, Stier, Wieseler, Alford, Meyer Ryle, Renan, Riddle, Steinmeyer, Neander, Keil, Reuss, Luthardt, Olshausen, Weiss, and Dwight in Godet's Commentary.

If this was Caiaphas, then after he had asked these questions, we must suppose that Annas made no examination, or none that is recorded, and yet after this examination made by Caiaphas, and because of it, Annas sent Jesus

COMMON VERSION.	REVISED VERSION.
18 And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself.	18 I am not. Now the [1]servants and the officers were standing *there*, having made [2]a fire of coal; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.
19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.	19 The high priest therefore asked Jesus of

[1] Gr. *bondservants.* [2] Gr. *a fire of charcoal.*

bound to this same Caiaphas who had just closed the examination. See v. 24. For the Greek aorist cannot have the sense of the English pluperfect tense unless the context in some way indicates it. If this sense was intended, it would have been easy for John to have used the Greek past perfect. Moreover the particle *οὖν* in v. 24 precludes the sense of the pluperfect.

The high priest informally asks Jesus concerning his disciples and his teaching, as if he taught one class of truths publicly and a different truth secretly, or as if he were totally ignorant of what Jesus had taught.

20. I have spoken openly] This implies that the questioner professed ignorance of the nature of the teaching of Jesus, and wanted to know about it, to decide whether it was objectionable or not. It also implies that his teaching was in secret and only to an initiated few. Jesus repels the charge in both of its implied senses. In public, in synagogues, even in the temple whither all Jews came, most of all the priests, Jesus had openly taught, and had taught nothing in secret, that is, nothing different from what he had taught openly.

21. ask them that . . heard me] This was the true and fair course, even if the ruler believed Jesus to be guilty. He ought not to be called upon to criminate himself. Moreover he must be proved guilty by two or three witnesses, for so the Mosaic law required, Deut. 17:6; 19:15. This expresses the willingness of Jesus to submit to a lawful and orderly examination and to have witnesses called to show the character of his teaching. There were multitudes that had heard him. Let them testify to his doctrine.

22. one . . struck Jesus] The officer appears to have regarded this answer of Jesus as disrespectful, perhaps as dictating the course for the examiner to pursue, and gave Jesus a blow either with the hand or with a rod. The Greek word is ambiguous, meaning either; but the Greek *δέρεις* "smitest" in v. 23 comes from a root meaning "to flog," and implies a severer stroke than a slap of the hand on the cheek or ear. This act also suggests an extrajudicial, or informal examination.

23. bear witness of the evil] Jesus temperately, but plainly rebukes the official attendant, by appealing to the common right of an accused person, to call for evidence, and not to be answered by violence, when he should be silenced by testimony setting forth his evil deeds, if he had been guilty of evil. If the accused had spoken *καλῶς* "good" or "well," why should he be smitten?

COMMON VERSION.	REVISED VERSION.
20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.	20 his disciples, and of his teaching. Jesus answered him, I have spoken openly to the world; I ever taught in [1]synagogues, and in the temple, where all the Jews come to-
21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.	21 gether; and in secret spake I nothing. Why askest thou me? ask them that have heard *me*, what I spake unto them: behold, these
22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?	22 know the things which I said. And when he had said this, one of the officers standing by struck Jesus [2]with his hand, saying,
23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?	23 Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest

[1] Gr. *synagogue.* [2] Or, *with a rod*

24. Annas . . sent him bound unto Caiaphas] This verse is the pivotal one in this account. Upon its interpretation chiefly depends the decision whether the preceding verses describe an examination before Annas or before Caiaphas. If the pluperfect as in the Common Version is maintained, it favors the latter. If the past tense and "therefore" are held to be the true rendering as in the Revised Version, that favors an examination before Annas. Notice: 1. The textual reading on which the Revised Version is based is now accepted by the great majority of critical scholars. 2. Jesus was led to Annas first; and no record of his transfer to Caiaphas is made before v. 24, implying that it was not made until after this examination. 3. Comparing the accounts of the hearings given by the other evangelists with this, reveals marked differences easily explained on the supposition that this narrates one before Annas which is omitted by the others. 4. It is not very probable that John would narrate a comparatively unimportant part of a trial, where he was an eye-witness, and omit the most important portion, as we must conclude he has, if this is the same hearing before Caiaphas given by the synoptics. 5. The objection that if this is a hearing before Annas, John must apply the term high priest to Annas and Caiaphas, is less serious, since the title had been so used by Luke with whose writings John must have been familiar.

Then the πρῶτον, "first" of v. 13, as already stated, implies several hearings. This is noted as the "first" arraignment or hearing before the proper magistrate. There was a strong reason for taking Jesus first before Annas, since the Jews regarded him as the high priest *de jure*. Being the father-in-law of the acting high priest also, and having five of his sons in the office in succession, besides having been the acting high priest for seven years, A. D. 7–14, Annas had a commanding influence in Jewish courts.

It is now widely held also that Annas and Caiaphas occupied apartments in the same palace or castle, the αὐλή or great court, the quadrangle in the centre separating them, Annas being on one side of the great quadrangle and Caiaphas upon the other, the whole being the official residence or palace of the high priest. Four ancient copies read "therefore," which the English revisers adopt, and this forbids the reading "Annas had sent him," and compels us to render "Annas therefore sent him." See Expositor's Greek Testament. These reasons strongly favor the view that vs. 13 to 24 describe a hearing or trial before Annas, as already stated at the beginning of this section.

It was a prejudged case; the hearing was a mere formality, to appear to comply with the law, so as to have a case the Roman governor would recognize at once. Since nothing new came out in this hearing, John does not continue his account of it. The result was Jesus was handed over to Caiaphas.

25. Peter . . Art thou . . of his disciples] In contrast with this

COMMON VERSION.	REVISED VERSION.
24 Now Annas had sent him bound unto Caiaphas the high priest.	24 thou me? Annas therefore sent him bound unto Caiaphas the high priest.
25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.	25 Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also *one* of his disciples? He de-

scene before Annas, John puts the terrible fall of Peter. In the fore-court warming himself by the brazier of coals, Peter was seen by the servants, officers, and maids, and again questioned. He was uneasy, moving about; as the comparison of the several accounts indicate. Possibly he was asked the second time, soon after the high priest inquired of Jesus concerning his disciples, v. 19. But again Peter set upon by these several parties together, denied, saying, "I am not" of his disciples.

26. did I not see thee] The servants, officers, and maids appear to have allowed Peter to be undisturbed for a time after his second flat denial. Luke says the third denial was "after the space of about one hour," Luke 22:59. Whether they were otherwise busy, or this was at the time Jesus was sent from Annas to Caiaphas, the history does not state. John relates that the third time Peter was accused by a relative of Malchus (whose ear Peter cut off). This relative implies by his question that he was with the band of officers in the garden, and that he saw Peter there. Luke says "another confidently affirmed." Matthew and Mark say "they that stood by" accused Peter. All these would naturally take place in a crowd about a fire under such circumstances. John knowing the high priest's family, takes notice of the charge as made by a friend of Malchus, and fixes attention upon the assurance of a man that he saw Peter in the garden. The other evangelists fix attention upon the more general charge that Peter's speech betrayed him as a Galilæan.

27. denied again . . the cock crew] John mentions the third denial but omits to mention the vehemence of it, and the cursing attending it. An omission is not an error. He does note the cock-crowing to show how the words of Jesus, 13:38, were exactly fulfilled. It is fair to infer from this cock-crowing and the other incidents that the time of the third denial was about three o'clock in morning of Friday. John says nothing of the look of our Lord, or of the repentance of Peter, though the latter is implied in 21:15–22. The inference from John's account of the three denials is, that at Peter's first denial he was just entering the court; at the second and third he was near the fire surrounded by Christ's foes. Another inference from John's account of the trial of Jesus before the high priest when compared with the accounts of the other evangelists is, that the dwellings of Annas and of Caiaphas may have been different portions of the same group of buildings, a great palace or group of palatial structures built upon opposite sides of one open court. See plan p. 288.

SUGGESTIVE APPLICATIONS.—1. Gratifying curiosity often exposes to great temptation. 2. The follower of Jesus may claim his right, and call for proofs when he is accused. 3. The "disciple" meant to be kind to Peter by

COMMON VERSION.	REVISED VERSION.
26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?	26 nied, and said, I am not. One of the [1] servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him?
27 Peter then denied again; and immediately the cock crew.	27 Peter therefore denied again: and straightway the cock crew.

[1] Gr. *bondservants.*

securing his admission to the high priest's house, but it proved to be a misfortune. 4. To answer a reasonable request with a blow indicates a bad mind. 5. Officials may be properly rebuked for hardness or injustice. 6. Slander and false accusation befell Jesus, and will happen to his followers. 7. It is dangerous to stand among the foes of Christ; even to secure personal comfort. 8. The heart of man is deceitful; Satan is ready to trap a good man; beware lest we fall as did Peter. 9. Whoever has been thus betrayed into sin, should quickly repent as Peter did.

JESUS BEFORE PILATE. 18:28–40.

ROMAN PALACE, JERUSALEM. FRIDAY MORNING, APRIL 7, A. D. 30.

THE TRIALS OF JESUS. There were two distinct trials of Jesus:

I. *The Jewish trial*, which consisted of *three* parts: (1) before Annas; (2) before Caiaphas; (3) before the full sanhedrin.

II. *The Roman trial*, also comprising *three* sessions, or hearings: (1) before Pilate; (2) before Herod; (3) again and final before Pilate.

The successive steps in the so-called judicial proceedings before the Jewish and the Roman court are not all clearly given in the fourth Gospel, but they are easily seen by carefully comparing the accounts in the four Gospels. See my Commentary on Mark, pp. 179–186.

John now directs our attention to the *Roman trial*. This seems to have followed closely and hurriedly upon the close of the Jewish trial. The latter trial appears to have occurred between midnight and early morning, when Jesus was led from Caiaphas' palace to the palace occupied by Pilate, the Prætorium, which was either Herod's palace, on the west side of the city, or in the castle of Antonia at the northwest corner of the temple area. Several questions arise in this narrative of the Roman trial: 1. Why should the Jews bring this case before Pilate at all? Their court had decided that Jesus was worthy of death: why appeal to the Roman? The confession of the Jews in v. 31, "It is not lawful for us to put any man to death," is the answer.

Jewish writers maintain that the sanhedrin had the right to try for capital offences, and their sentence required the ratification or endorsement only of the Roman procurator (so Salvador). Others, as Dupin, hold that the Jewish court had no authority to try for such crimes, and that the only real and competent tribunal was the one held by a Roman official. In fact there were two distinct trials. Pilate refused to ratify the findings of the sanhedrin without an examination. 2. Why did Pilate call for their *accusation?* Because he proposed to try the case himself. 3. What was the *accusation?* It was threefold: (*a*) perverting our nation; (*b*) forbidding to give tribute to Cæsar; (*c*) saying that he himself is Christ a king.

The first had a semblance of truth, but was ambiguous; the second was sheer falsehood; the third was true in form, but misleading and false as to the Roman government. For it was possible that the truths Jesus taught might revolutionize the Roman nation, as it might all other nations.

The denial of tribute to Cæsar was false, as the incident of the "penny" with the image and superscription of Cæsar shows, Matt. 22: 19–21.

The third point Pilate took up, as the chief, if not the only one, requiring inquiry at a Roman's court. So he asks: "Art thou a king?"

4. *The defence.* Jesus' first answer to Pilate virtually is: "If you ask this of yourself, that is, as a Roman and in the Roman sense, then I am not a king, for my kingdom is not of this world—this Kosmos. If you ask in the Hebrew sense, the sense of prophecy, then I am a king." Pilate is mystified and nettled by this defence, and responds with petulance, "Am I a Jew?" Then Jesus further explains how his kingdom is not of this world, but in the realm of truth. Pilate accepts the defence as valid, and declares Jesus innocent.

5. Why Pilate *condemned* Jesus. He declares him innocent of the formal charges made by the Jews. Did the safety of the state, that is, of the empire, require the condemnation of Jesus? The narratives give us no hint that Pilate was impelled by this motive in his condemnation. Did the Roman law require it? There is no satisfactory evidence that it did. Pilate knew that for "envy" the Jews had delivered him. When they brazenly told him that he would not be Cæsar's friend if he let Jesus go, Pilate understood that they would accuse him at Rome. To save himself from these wicked men, Pilate was willing to sacrifice Jesus. How the old Roman of the republic would blush over such a pitiable perversion of Roman justice!

28. they led Jesus from Caiaphas] The writer carefully mentions the transfer of Jesus from Caiaphas to Pilate, as he had the transfer from Annas to Caiaphas in v. 24. The arraignment before Annas must have been very early, soon after midnight; this was followed by a hearing before Caiaphas which must have closed not far from 3 o'clock in the morning (notice the cock crowing of v. 27), and lastly there must have been an early meeting of the Sanhedrin over which Caiaphas presided, for this was concluded and Jesus led to Pilate early. The Sanhedrin may have been held in the high priest's palace, or in one of the halls or rooms adjoining the temple. In either case it would be quite near to the Castle of Antonia, where Pilate probably held his court. If Pilate held his court in Herod's palace* near the tower of Hippicus (which is less probable) it would still be only a few minutes' walk from the region of the temple to it.

that they might not be defiled] The Jews were so anxious to complete their passover feast that they would not enter the palace, since that would make them unclean. Some object to this that if they waited until after sunrise they could not eat the passover, and they must have lost their opportunity. There is no difficulty in this conjecture. Perhaps they did fail of their intention. The evangelists nowhere tell us that the rulers ate that

COMMON VERSION.	REVISED VERSION.
28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.	28 They lead Jesus therefore from Caiaphas into the [1] Prætorium: and it was early; and they themselves entered not into the [1] Prætorium, that they might not be defiled, but

[1] Or, *palace*

* The passage quoted in support of it from Josephus Wars 2:14, 8. "Florus lived at that time, etc.," implies that before that time the Roman procurators had not occupied Herod's palace and hence that Pilate did not live in it, but held his court in Antonia, as tradition asserts.

passover. Possibly in their hate and eagerness to destroy Jesus they did miss it. There would be a fitness in it, since the feast was superseded. On the time of the passover, see special note at the end of this section.

29. What accusation] Pilate became procurator of Judæa in A. D. 29, under the then pro-consul of Syria. He was deposed by Vitellius in A. D. 36. Philo speaks of him as proud, ungovernable, of ferocious passions, given to fits of furious wrath, and that he had reason to fear complaints to the Emperor Tiberius for acts of insolence, cruelty, and "murders of people untried and uncondemned." Greek historians say Pilate committed suicide under Caligula. See Eusebius 2 : 7. The Jewish rulers had no doubt informed Pilate of their case against Jesus when they applied for the Roman cohort to secure his arrest. Thus Pilate was ready to hear the accusation at the early hour. He probably knew the drift of their charge against Jesus, but he also suspected that it sprang from envy and hatred. Hence he calls on them to present their accusation formally, as he had a right to do. To meet their scruples he went out of the Roman prætorium, to some convenient place to meet the rulers.

30. If this man were not an evil-doer] Notice the Revised reading. They do not present to Pilate their accusation, but answer by bluster, and a wholesale assertion to justify their act, as if Pilate had assailed or insulted them, by calling for their specific charge against Jesus. In the lofty tone of superior but injured dignity they audaciously answer, "If this fellow were not an evil doer, we should not have delivered him up unto thee," a Roman. You have only to record our judgment; you need no evidence or trial in a case where we have condemned and decided to deliver up an evil-doer.

31. Take him yourselves] Pilate was irritated by their lofty and pompous answer. He could and did retort with scorn and contempt; if that is the way you treat my inquiry, "take him yourselves, and judge him according to your law." If you wish him disposed of according to Jewish law, and not by Roman rules, why do you come unto me? do it yourselves. This forced the Jewish rulers to make the humbling confession: "It is not lawful for us to put any man to death." The power to put persons to death was taken from the Jewish authorities about 40 years before the destruction of the temple according to the Talmud. Some sporadic cases of capital punishment took place after that time, as the stoning of Stephen, but they were in outbreaks, and mobs, or similar acts of lawlessness, and are not proofs that the right still belonged to the Jews. The Jewish rulers were compelled to mock

COMMON VERSION.	REVISED VERSION.
29 Pilate then went out unto them, and said, What accusation bring ye against this man?	29 might eat the passover. Pilate therefore went out unto them, and saith, What ac-
30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.	30 cusation bring ye against this man? They answered and said unto him, If this man were not an evil-doer, we should not have de-
31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:	31 livered him up unto thee. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us

their own high pretensions and degrade themselves before the Roman official by confessing that they dare not put any one to death.

32. that the word of Jesus might be fulfilled] What word of Jesus was thus fulfilled? Jesus had spoken of his death as "lifted up" in John 3 : 14; 8 : 28; and 12 : 32. This would apply to crucifixion, the Roman mode of capital punishment. In the other Gospels he had clearly spoken of his crucifixion by the Gentiles. Matt. 20 : 19. Compare also Luke 9 : 22, 23; Mark 8 : 31. That Jesus predicted his own death, and the precise and peculiar manner of it, the evangelist intends us to regard as one proof that Jesus was the Christ, and hence he calls attention to it.

33. Pilate entered] John does not state the charge made by the Jews. That is given in Luke 23 : 2; he was "perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king." So Pilate re-entered the "judgment hall," "palace," or more exactly, "the Prætorium;" for this charge was one which a Roman was bound to recognize. He called Jesus before him, and asked: "Art thou the King of the Jews?" That is, do you really seek to set yourself up here as king in opposition to Cæsar? The question contained two unexpressed suggestions: you a poor Galilæan cannot be so foolhardy as to think of such a thing! If you do, you must know that the whole power of the Roman empire will crush you instantly.

34. did others tell it thee concerning me?] Observe that the Revised rendering does not have the apparently brusque tone that appears in the Common Version. The question of Jesus was not lacking in respect to authority. It was intended to bring sharply to Pilate's mind the fact that this was a false charge, in the sense that he now attached to king of the Jews. In another but innocent sense the charge was true. If Pilate had really meant "Art thou the Messiah?" the inference is, that Jesus would have acknowledged it, and answered in the affirmative, as he did later. But to place him thus as a temporal king and rival in Judæa of Tiberius, would have been to put himself in a false position. So he exercised a common privilege, to call attention to the malice and deceit in those who were authors of the charge.

35. Am I a Jew?] Pilate not seeing, or not caring to see the force of the question of Jesus, showed his irritable temper, by retorting with a petulant question, and explains officially to Jesus that the chief priests had delivered him up. And now to get at the real issue at once Pilate asks, "What hast thou done?"

COMMON VERSION.	REVISED VERSION.
32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.	32 to put any man to death: that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.
33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?	33 Pilate therefore entered again in the [1] Prætorium, and called Jesus, and said unto him, Art thou the King of the Jews?
34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?	34 Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me?
35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?	35 Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee

[1] Or, *palace*

Courtyard on Supposed Site of the Judgment Hall of Pilate.

36. My kingdom is not] Jesus does not answer this petulant general question of Pilate, but proceeds to answer his first question by explaining what kind of a kingdom he is establishing, and that it cannot be a rival to Cæsar because not of this world. If Pilate should fail to understand this, he could not fail to perceive the force of the next remark. If Christ's kingdom were of this world and opposed to Cæsar, then his servants, whether disciples or angels, would fight, as kings of this world did, and they would prevent his delivery to the Jews. This is a peculiar phrase. The Jews had said, "we should not have delivered him up unto thee," v. 30. Now Jesus says, "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." That is, my servants would not let you deliver me to the Jews, as they wish you to do; or, it may mean, they would not have allowed the Jews to take me. But the former sense is better. Then he adds, Yet as this is not so, it follows as I said first, my kingdom is not from hence; implying that it is from above.

37. Art thou a king then?] Pilate is half-mystified and half-filled with contempt and scorn. So then on your own confession you are a king after all, are you? He does not see any political rival in Jesus; hence he now sneeringly asks in effect, What sort of a king are you? Jesus makes answer in a common Oriental form, that implied, Yes, I am a king; born one, to bear witness to the truth. Then he uttered what must have sounded strange to Roman ears: "Every one that is of the truth heareth my voice." The Greek philosophers had an old discussion about truth, but not in the sense that Jesus used the word.

38. What is truth?] This he asked in a jest, says Bacon, and did not wait for an answer. Some say he asked it in the bitterness of his mind, or in sarcasm, and some that it was an earnest question. If he had been in earnest he would have waited for an answer to a question of such vast consequence. It is more natural to suppose that Pilate did not believe there was any such thing as absolute truth. It was only a refined speculation of the sophists. Even so, what could it have to do with a claim to be a king?

I find no crime in him] as the Revised Version more accurately reads. Pilate again left the court-room, the Prætorium, and went out to the Jewish

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COMMON VERSION.

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

[1] Or, *officers:* as in ver. 3, 12, 18, 22.

REVISED VERSION.

36 unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my [1] servants fight, that I should not be delivered to the Jews: but now is
37 my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, [2] Thou sayest *it*, for I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth hear-
38 eth my voice. Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them,

[2] Or, *Thou sayest that I am a king.*

rulers, to announce his decision; the man is not guilty of crime as you charge him.

39. ye have a custom] To escape an awkward dilemma, and thinking the rulers were jealous and envious of Jesus, Pilate proposes to release Jesus, as he was wont to release some prisoner during this feast. "At the passover" here is not to be rigidly interpreted as referring only to the passover meal, but, as used by Pilate, is to be taken in the broader sense of the whole period of the feast which lasted for eight days. It is curious that some who urge with great persistency in favor of limiting the phrase "eating the passover" in v. 28, plead as strongly for a wide signification of the phrase "in the passover" here, and also reason that this has little bearing on the other question. So Meyer and others.

40. Not this man, but Barabbas] Notice the word "again," which indicates either that they had cried this before, or what is more likely, that their entire course was the act of a mob repeatedly crying out without reason, rather than making any sober judicial accusation. The evangelist adds "Barabbas was a robber" to show the hate of the rulers in preferring a common robber to Jesus. From this scene, described in vs. 36–40, some good men urge that governments should have nothing to do with religion, and others say Christians should have nothing to do with civil government. While it may be used as an argument against the support of any particular church by the state, it cannot be pressed to forbid the state from furthering virtue, and religion. For it is clear: 1. All government must be founded in righteousness, and is responsible to God. 2. The civil government should foster virtue, truth, purity, honesty, and love, and these have their root in true religion. 3. The law of self-preservation of the state requires it to promote true religion.

SUGGESTIVE APPLICATIONS.—1. Persons may be very careful about observing the outward duties of religion, yet be far from being Christ-like in character. 2. A judge should carefully inquire into the cause of an accused party before condemning him. 3. Those who accuse others should have proofs to sustain their accusation. 4. If they lose their temper because called on to bring their evidence, it is an indication that their accusation is false, or weak. 5. A frank, clear statement by an accused person may gain favor with the judge. 6. The Jews charged Jesus with blasphemy for calling himself the Son of God; and with treason for claiming to be a king. The first, if proved, would have made him an ecclesiastical criminal; the second, a state criminal. 7. A despotic church and a despotic state joined in condemning the Son of God. 8. God's chosen people were guilty of treason against God. 9. The wicked rulers preferred a robber to Jesus.

COMMON VERSION.	REVISED VERSION.
39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?	39 I find no crime in him. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?
40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.	40 They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

SPECIAL NOTE ON TIME OF THE PASSOVER.—The varying views of the time of the passover or paschal meal, mentioned in 18:28, fall under three chief groups: 1. That the synoptics note one time, and John another; that is, that the former are irreconcilable with the latter. This is boldly assumed by Meyer and Weiss. 2. That the synoptics are to be brought into harmony with the apparent time noted by John; that is, that our Lord anticipated the legal time in celebrating the passover meal. 3. That John is to be brought into harmony with the time noted by the synoptics; that is, that our Lord ate the meal at the proper legal time.

Does the account in John read like an intentional correction of the earlier three Gospels? Some evangelical and literary critics have the hardihood to assert that it does. It may be admitted that his narrative reads like that of one who is conscious of what others have written, and presents the same life and work for a specific purpose, assuming that his readers already have much information on the subject. The "correction theories" have generally broken and fallen in pieces by their own weight, and especially by the contradictory positions of their advocates. In favor of the *second* view of reconciling the statements upon the apparent time of John, making the legal passover meal follow the trial, it has been said: 1. The proceedings of the trial are inconsistent with that of a feast day. 2. Friday evening being a preparation day is held to be inconsistent with the view that the paschal meal had passed. 3. That it is fitting that Jesus should be crucified at the time of the eating of the paschal lamb. In favor of the *third* view it is held: 1. That our Lord could not have anticipated by 24 hours, the celebration of the passover as the former view requires; for slaying the lamb for that purpose before the time in the temple was not allowable. 2. The statements in the three Gospels are apparently too definite to be put aside. 3. The passages in John are all conceivably reconcilable with the synoptics' note of time. The passages bearing on it in John are: "before the feast of the passover," 13:1; "that thou doest, do quickly," 13:27; "Now no man at the table knew for what intent he spake this unto him [Judas]. . . Some thought Jesus said unto him, Buy that [what things] we have need of for the feast," John 13:28, 29. Compare 13:30, "it was early; and they themselves entered not into the palace [prætorium], that they might not be defiled, but might eat the passover," John 18:28. "The Jews therefore, because it was the preparation, that the bodies should not remain on the cross upon the Sabbath (for the day of that Sabbath was a high day)," 19:31; "because of the Jews' preparation," 19:42, Revised Version. In 13:1, 28, 29, the passover is joined with the entire festival, including that of unleavened bread, which followed immediately upon the passover. Nor is it any unreasonable strain to understand the language in 18:28 in a similar sense. For the Jews to refuse to enter the prætorium because it would defile them so as to unfit them for eating the paschal meal after sundown of that day, would be to assign a needless, if not an inaccurate reason, since the defilement would not last after sunset of that Friday. Moreover, John uses "preparation" in 19:31, 42, clearly in reference to the Jewish Sabbath and to designate the day previous

to it. The third view, therefore, seems to be reasonable, and encompassed with the fewest serious difficulties.

JESUS CONDEMNED. 19:1–16.

THE PRÆTORIUM; JERUSALEM, FRIDAY MORNING, APRIL 7, A. D. 30.

The Jewish rulers and people refused to accept the release of Jesus, although Pilate made several efforts to gain their consent to his release. One of his methods was the mockery of arraying Jesus in a royal robe, and leading him forth to the people, apparently to excite their compassion. After again conversing with Jesus about his power, Pilate once more sought to release the mysterious prisoner. The Jews raised the cry that to release Jesus would prove that Pilate was not Cæsar's friend. Upon this Pilate gave formal judgment against Jesus, and he was led away to be crucified.

1. scourged him] If Pilate supposed that the severe scourging of Jesus would satisfy the Jewish rulers, as Chrysostom and early writers say, he was mistaken. The scourging was done no doubt in a guard-room adjoining the Prætorium, by the soldiers who were familiar with such scenes of cruelty and bloodshed. Compare Is. 53:5; Acts 22:24, 25. This punishment could not be inflicted upon a Roman citizen before he was condemned, but was common in the provinces like Judæa. The victim of this cruel punishment was usually bound to a low column called the column of flagellation. This brought the body forward in a stooping position. He was then beaten with rods, or with whips composed of thongs weighted at the ends with bits of lead or sharp-pointed bones, so that each stroke produced frightful laceration of the flesh. The victim often died under the scourging. A column of the flagellation is now shown in the Church of the Holy Sepulchre at Jerusalem.

2. a crown of thorns] Thorns were abundant in Palestine then as now. The soldiers could easily find enough for their cruel purpose. There are many species. The one used was probably a species of *nebk*, the *Zizyphus Spina-Christi*, or Christ-thorn, still growing in the Jordan valley. It is flexible, pliant, with long branches covered with sharp thorns, that might easily be formed into the semblance of a crown. They arrayed him in a royal purple robe, doubtless some cast-off garment of the Herods or of the procurators, and mockingly bowed to Jesus as King of the Jews.

3. smote him] Or, "struck him with their hands," Revised Version, or, "with rods" as in the margin. The Greek word is ambiguous, being used

COMMON VERSION.

CHAP. XIX.—Then Pilate therefore took Jesus, and scourged *him*.
2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,
3 And said, Hail, King of the Jews! and they smote him with their hands.
4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

REVISED VERSION.

19 Then Pilate therefore took Jesus, and
2 scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment; and
3 they came unto him, and said, Hail, King of the Jews! and they struck him [1] with
4 their hands. And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no

[1] Or, *with rods*

to express a stroke with the hand and also with a rod. So also the verb for "came," Revised reading, is an imperfect tense, giving the idea that they kept coming and mocking him; a continuous process, not merely a single act.

5. Behold, the man!] This is the famous "*Ecce Homo*" scene, so called from the two Latin words which express the exclamation of Pilate. Pilate allowed the mocking to go on; then he went out of the Prætorium again, to the place where he met the Jewish rulers, to tell them after all the unjust punishment that he had allowed, he yet found "no fault" or strictly "crime" in Jesus. Still he brought Jesus forth arrayed in the mocking purple robes, and in the crown of thorns. In the weakness usually characterizing a ruler that takes "policy" for principle, Pilate seems to have expected that the Jews would be satisfied, and in compassion would do what he had not done,—spare Jesus. The Jews saw this weakness of the Roman ruler, and their own opportunity, and did not hesitate to push the case. A true man would have withstood the temptation to a compromise, when convinced of the innocence of the accused. He would have refused to punish by scourging, mockery, or other indignities, any subject in whom he found no crime. They saw that Pilate was of "easy virtue," and knew how to gain their ends, as the Roman soon discovered. Pilate's remark, "Behold, the man!" has indeed been taken as an exclamation of contempt. Looking at Pilate's charge that Jesus claimed to be a king, it might be so taken. But looking at the man, feeble from scourging, it may have been spoken to awaken their pity. As he sought to have Jesus released this feeling of compassion must have been for the moment uppermost in Pilate's mind.

6. Take him yourselves] When Pilate's effort to release Jesus only excited the chief priests and officers to louder cries and yells of, "crucify, crucify," Pilate irritated and in scorn again hurled the case back at them: "Take him yourselves, and crucify him; for I find no crime in him." Do your own bloody work. He did not intend by this to give them authority to crucify Jesus. On the contrary, he meant to have them see that he believed the man innocent, and that he would not consent to their unjust demands. If they had found him guilty, they might condemn him themselves, but according to their law. The Roman power would not be a party to it. So Pilate for the moment withstood the wild cries of the Jewish mob. He declares, for the third time, Jesus innocent.

7. by that law he ought to die] The Jews perceive the drift of Pi-

COMMON VERSION.	REVISED VERSION.
5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!	5 crime in him. Jesus therefore came out, wearing the crown of thorns and the purple garment. And *Pilate* saith unto them, Be-
6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.	6 hold, the man! When therefore the chief priests and the officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime
7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.	7 in him. The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God.
8 ¶ When Pilate therefore heard that saying, he was the more afraid;	8 When Pilate therefore heard this saying, he

late's answer. They are conscious of their inability to condemn any one to death. But they catch at Pilate's proposition, and turn it to further their own purpose. The law they refer to was, probably, Lev. 24:16. If Jesus was what he claimed to be, however, that law had no force against him. Thus Pilate discovers that he is foiled, and has a new danger to meet. He proposed in anger that they should judge Jesus; now in return they more temperately tell him what their law would compel them to do. Perhaps Pilate felt that the spirit of the Roman Government required him to have some regard to the law of the subject nation, as we know that was sometimes held to be a necessity.

9. Whence art thou?] The response of the Jews alarmed Pilate more from its hidden meaning to him, than from what he distinctly understood by it. The phrase "Son of God" would convey no very definite idea to a Roman, and certainly none that would make him able to see the depth of guilt in it, that the Jews seemed to attach to the claim. In fact it was an unfathomed mystery to Pilate. As he had a strong element of superstition in his nature, proved by the effect of the message of his wife concerning her dream, he was filled with fear. Returning to the judgment hall, he sought to solve the mystery. If there is anything supernatural about Jesus, if he is a godlike being, a son of the gods, so the Roman would reason, I must be cautious. So he asks bluntly: "Whence art thou?" The accused is silent.

10. I have power to crucify] Pilate is amazed more than ever at the silence of Jesus. Is it the silence of contempt or of indifference? Usually, in Eastern courts an accused person will keep up such constant cries, and vociferations, that it is next to impossible to proceed with a case, until the man is silenced. Here is an opposite case. Jesus is reported as a wonder-worker. What can his silence mean? Thus annoyed Pilate thinks to arouse the accused, and to alarm him by a declaration of the fearful crisis before him. It is death the most horrible, or life and liberty. This now depends upon the decision of Pilate before whom Jesus stands; will he say nothing? not even answer a question?

11. no power . . except it were given thee from above] This answer was framed to meet the intelligence and thought of a Roman in regard to the source of power. If he had said from God, the Roman might have questioned, which god? But "from above" took in all powers and beings higher than men in the Roman conception of the Universe. There could be no question about this statement. "He that delivered me" might

COMMON VERSION.	REVISED VERSION.
9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.	9 was the more afraid; and he entered into the [1] Prætorium again, and saith unto Jesus, Whence art thou? But Jesus gave
10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?	10 him no answer. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have [2] power to release thee, and have [2] power to crucify thee?
11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.	11 Jesus answered him, Thou wouldest have no [2] power against me, except it were given thee from above: therefore he that delivered

[1] Or, *palace* [2] Or, *authority*

possibly refer to Judas, only it is not likely that Pilate would know of Judas in the case. It must refer primarily therefore to the Jewish ruler Caiaphas, who with his associates, comprising the Sanhedrin, formally delivered Jesus over to the Roman power.

12. Pilate sought to release him] It is not before stated in this Gospel that Pilate really sought to release Jesus. He no doubt wished to release him, seeing no crime in him. But now for this reason, for this peculiar declaration of Jesus, Pilate set to work in earnest to gain the consent of the Jews to his release. Weiss holds that it means Pilate at once did this. The Jews saw it, and knew that they must make a desperate move to overcome his purpose.

thou art not Cæsar's friend] Tiberius, the ruling Emperor at Rome, was known as a jealous, intolerant, cruel man. The Jews charge that by releasing Jesus, Pilate would prove that he was not "Cæsar's friend." They do not mean that he would not be an intimate counsellor, or personal associate of the Emperor, but that he would show himself unfaithful and disloyal to Cæsar. It would in fact subject Pilate to a charge of treason. As Pilate's superior or patron Sejanus had already lost his influence at Rome (he was executed the next year), this charge was more alarming to Pilate than perhaps the Jews knew at the time. Speaking "against Cæsar" meant to utter rebellious words, or to approve treasonable actions against the Emperor. They really threatened to report Pilate as a traitor for letting a man go who claimed to be a king, a rival to Cæsar.

13. brought Jesus forth] This threat of the Jewish rulers decided Pilate. He would run no risk of an accusation at Rome; so he "brought Jesus forth." The examination might be conducted in a hall, in a measure private, but the sentence must be public. It must be in the presence of his accusers. On an elevated seat, without the prætorium, perhaps at the head of the steps leading from the temple to the Castle of Antonia (see Acts 21 : 34, 40), on the floor inlaid with stones (so Gabbatha means), some mosaic perhaps, Pilate proceeds to arrange for the formal sentence.

14. preparation of the passover] This passage is urged by those who would bring John into harmony with the synoptics as in favor of their theory, and claimed also by those who would bring the synoptics to harmonize with John. Both classes alike would harmonize the gospel accounts, but in different ways. The first hold that the phrase "preparation of the pass-

COMMON VERSION.	REVISED VERSION.
12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.	12 me unto thee hath greater sin. Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king [1] speaketh against
13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.	13 Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgement-seat at a place called The
14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!	14 Pavement, but in Hebrew, Gabbatha. Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto

[1] Or, *opposeth Cæsar*

over" refers to the Friday preparatory to the Jewish sabbath, and hence that passover is used in a general sense for the entire festival. The second hold that it refers to the passover meal only, and hence say the true passover meal was to follow upon that evening. This implies that Jesus did not eat the passover at the proper time, but anticipated it by twenty-four hours. From this view I must dissent, and therefore prefer the first explanation as the meaning of "preparation of the passover." See special note, page 295.

the sixth hour] What hour is here meant is also a serious perplexity. Mark describes the events just before and up to the crucifixion, adding "and it was the third hour." There are in the main three proposed solutions of the difficulty: 1, a textual error here, mistaking a Γ′ = 3 for a ϛ′ = 6, the two letters *in writing* closely resembling each other. This was suggested by Eusebius, but has been found only in the third hand (corrector) of the Sinaitic MS., and in D (Beza). Bengel and Alford suggest it with hesitation. But the best old texts read "sixth." 2. That John uses a Roman method counting from midnight to midday, and thus "the sixth hour" would be 6 A. M. But there is no satisfactory historic proof that the Romans commonly reckoned time from midday or midnight as we do. Even Weiseler admits that the Romans commonly reckoned from sunrise, and thinks this is an exception. So, little is gained by this suggestion. Besides it does not harmonize with the synoptic accounts any better (if it were proved that the Romans counted from midnight or midday) than the other view, since Mark's "third hour" is 9 A. M., while John's "sixth hour" on this view would be 6 A. M. Then, too, Matthew and Luke in the mention of the darkness, agree with Mark. This view, therefore, introduces many new difficulties into the synoptics and into other passages in John. It is quite irreconcilable with the account in John 4 : 6 of the Samaritan woman. (In former Commentaries on Matthew, p. 296, and Mark, p. 197, with some hesitation I expressed a preference for this view, but later studies have compelled me to abandon it as surrounded by too serious objections.) 3. The modified reading in the Revised Text favors another interpretation: "It was going on (ἦν ὡς the imperfect) towards the sixth hour." Mark also does not fix the hour of the crucifixion absolutely; he says, "it was [ἦν again the imperfect and indefinite past] "the third" "and they crucified him." That is, he is noting in general the time up to and after the third hour. So the crucifixion taking place between the third and the sixth hour would meet the requirements of all the accounts.

15. Away with him] Pilate led Jesus forth, and further vexed by their arrogant and dark hinting at a charge of treason, he now in scorn says, Behold, your King! v. 14. They, stung by the sarcasm, cried out more boisterously than before, "Away with *him*," "Crucify him." But Pilate meant to

COMMON VERSION.	REVISED VERSION.
15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cesar.	15 the Jews, Behold, your King! They therefore cried out, Away with *him*, away with *him*, crucify him. Pilate said unto them, Shall I crucify your King? The chief priests answered, We have no king

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have his revenge on them, so he calls out in yet more stinging sarcasm: "Shall I crucify your King?" Cut to the quick by the Roman's biting words, they retort with exceeding fierceness, "We have no king but Cæsar." Then they renounced Jesus, and Jehovah, and accepted the hated Roman rule. Hatred of Christ drove them on to choose Cæsar and not Jesus or Jehovah, as king. So the world maddened by excitement and selfishness exclaims by its conduct, We have no king but Mammon, pleasure, honor, power, self-indulgence.

16. Then delivered he him . . to be crucified] This was the public formal sentence. The usual Latin form was: "*Ibis ad crucum; I, miles expedi crucum.*" Jesus was delivered up to the Jewish rulers, not for them to crucify him, but in order that he might be crucified. Peter charges the crime on the Jewish rulers. "Ye . . killed the prince of life," Acts 3:14, 15. Compare Acts 2:23. They clamored for his execution in this way. The several accounts agree in stating that Pilate found no crime in Jesus, and wished to release him. John explains the reason which led Pilate to sacrifice Christ to the cries of the Jewish mob, and as the tendency theorists admit, John gives "the true key to the problem" of what would otherwise be Pilate's almost inexplicable as well as cowardly decision. The last clause of v. 16 belongs to a new paragraph. See Revised Version. Thus, after a triple trial before the Jewish authorities (Annas, Caiaphas, and the Sanhedrin) and a double one before the Roman rulers (Pilate and Herod), Jesus the Christ, the Son of God, is rejected of men, and though declared innocent, is condemned to the cross; the Jews trample upon the Messianic hope, and call down upon themselves and their children the awful guilt and shame that after 1800 years still clings to their race.

SUGGESTIVE APPLICATIONS.—1. Observe the meekness and wisdom of Jesus under trial. 2. Notice the vacillating, time-serving Pilate guided by policy not principle, by superstition not religion. 3. Notice the rancor, malice, shrewdness, and fury of the orthodox Jews. 4. The time-serving Roman judge pronounces Jesus innocent. 5. The formalist, though orthodox, perverts the law, dishonors God, and rejects the Saviour. 6. The zealous formalist has little pity, compassion or sense of justice towards those who differ from him. 7. The power of all earthly rulers is subject to a higher power above.

JESUS CRUCIFIED. 19:17–30.

GOLGOTHA, CALVARY, WITHOUT JERUSALEM. FRIDAY, APRIL 7, A. D. 30.

In this Gospel the account of the crucifixion is brief. It omits many details given by the other three Gospels, but adds some interesting facts not stated by them, as, 1. That the soldiers cast lots for the coat because it was a woven garment without a seam. 2. That Pilate wrote the title placed on the cross. 3. That the chief priests asked Pilate to change the title he had

COMMON VERSION.	REVISED VERSION.
16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.	16 but Cæsar. Then therefore he delivered him unto them to be crucified.

written, but that he refused. 4. That it was written in Hebrew, Greek and Latin. See R. V. 5. It gives the names of the women who were at the cross. 6. Jesus' tender commendation of his mother to the care of John. 7. The breaking of the legs of the thieves, and that the legs of Jesus were not broken, though his side was pierced, as foretold in Scriptures.

16, 17. took Jesus . . bearing his cross] Or, "They took Jesus . . and he went out, bearing the cross for himself, unto the place called, etc.," Revised Version. The last clause of v. 16 belongs with v. 17. After his sentence, the guard took Jesus, and he "went out," meaning not simply out of the Prætorium or place of Judgment, but out of the city. He was required to bear his cross according to the usual Roman custom. The precise form of the cross is unknown. There are three forms suggested: 1, in the form of the letter X known as St. Andrew's cross; 2, two pieces of wood of equal length crossing at right angles + called the Greek cross; 3, two pieces of unequal lengths at right angles called the *crux immissa*. The latter has been usually accepted as the probable form. But it is by no means certain that the cross was not a forked tree, for the Latin word for "cross-bearer" means primarily a "forked tree bearer," and the English Versions render the designation of the cross by "a tree" or "the tree" four times. See Acts 5:30; 10:39; 13:29; 1 Peter 2:24. While it is quite possible that tradition is right in holding that the cross was made of two beams of unequal lengths placed transversely, it cannot be overlooked that forked trees were used in crucifying criminals, and that our idea of the form of the cross rests more largely upon the pictures in Christian art than upon the statements of Scripture, which seem to favor that of a forked tree.

Golgotha] The Aramaic form is Gulgolath, meaning "skull." This place was "nigh to the city," v. 20, hence not within the city. The journey to the place, tradition says, was along the *via dolorosa*, "sorrowful way." The site of the crucifixion has not been identified. Among the places suggested are: 1, the Church of the Holy Sepulchre now in the heart of the present city. Tradition has placed the crucifixion there since about the fifth century, and declares that the site was identified by the Empress Helena by the discovery of three crosses, and that the true cross was found through the miraculous healing of a woman who touched it. But recent excavations make it nearly certain that this site was then within the city, and if so it cannot be the true site. 2. Some place Golgotha or Calvary, on some portion of Mount Moriah, but that also was within the city. 3. Others suggest a hill Goath east of the sheep gate. 4. Modern explorations point to a knoll near Jeremiah's Grotto, north of the Damascus gate, as the most probable site of Calvary. It is about half a mile from the fortress of Antonia, and near the high road leading toward Damascus. For a view of the knoll and tomb near by, see my Commentary on Matthew, p. 305. It was not a mountain or hill, but a knoll; hence there is no Scripture authority for calling it "Mount Calvary."

COMMON VERSION.	REVISED VERSION.
17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:	17 They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is

The Supposed Site of Calvary. The Grotto of Jeremiah, near the Damascus Gate, Jerusalem. p. 302.

18. where they crucified him] The awful tragedy is stated, but not described. The following by the crowd, Jesus' address to them on the way to Golgotha, the seizure of Simon to bear the cross part of the way, are omitted in this Gospel; but omissions are not errors. All that is stated here agrees with what is related in the other Gospels. The two crucified with Jesus were bandits or robbers. The Romans inflicted this cruel punishment often for petty offences, especially on slaves. Crucifixion was abolished by Constantine in the fourth century and since then has not been commonly practiced as a punishment among European nations. Here were three sufferers: one the Saviour of mankind, one a sinner saved by repentance and grace, and one a sinner lost.

19. Pilate wrote a title] It was according to Roman custom to state briefly the crime for which a person was executed. This writing was sometimes hung from the neck of the condemned. In this case the narrative implies that Pilate wrote it after the howling crowd had started to the place of execution, and that he sent it out by an official with orders to place it upon the cross. Thus Pilate is properly said to have done what was done by his authority.

20. written in Hebrew, in Latin, in Greek] These were the three representative languages of the world; Hebrew, the language of religious thought; Latin, the language of power or empire; Greek, the language of philosophic thought. Incidentally two points of importance are stated: 1, many of the Jews could read one, or all three of these languages; 2, the place of crucifixion was nigh, but not within the city.

21. write . . that he said] The chief priests were stung by the awful sarcasm in the title Pilate had written, as no doubt he intended they should be. They appeal to him to change it, considering it of so much importance as to lead them to return to the city and present the request in person. But he was now in no mood to listen to their requests. He answered them curtly, "What I have written I have written." That is, I care nothing for your quibbles; what I wrote is true enough, and I will not change it. Moreover, the words may imply that having been "officially" ordered, it could not now be undone. Some suppose that the legal formula or custom would settle such a matter.

COMMON VERSION.	REVISED VERSION.
18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.	18 called in Hebrew Golgotha: where they crucified him, and with him two others, on either side one, and Jesus in the midst.
19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.	19 And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS.
20 This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.	20 This title therefore read many of the Jews: [1] for the place where Jesus was crucified was nigh to the city: and it was written in
21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.	21 Hebrew, *and* in Latin, *and* in Greek. The chief priests of the Jews therefore said to
22 Pilate answered, What I have written I have written.	22 Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. Pilate answered, What I have written I have written.

[1] Or, *for the place of the city where Jesus was crucified was nigh at hand*

23. to every soldier a part] It is clear from this that only four soldiers took an active part in the execution, that is, only a quaternion as was common in a guard. See Acts 12:4. But it cannot be certainly assumed that none others were there as guards. The Jewish temple guard was also, no doubt, at hand.

the coat was without seam] This "coat," *χιτών*, was the long undergarment or vesture covering the whole person and reaching from the neck to the feet. The priests had a similar garment. The removal of this garment usually left the person naked. As the garment would be worthless if rent in pieces, the four decided to cast lots to decide which of them should have it. There was a Roman law, *de bonis damnatorum*, which granted the garments of the condemned to the soldiers. This act was an unconscious fulfillment of prophecy, found in Ps. 22:18. John calls attention to the exact fulfillment of prophecy. This entire description indicates that the writer was an eye-witness.

25. there stood by the cross of Jesus his mother . . Mary, etc.] Matthew and Mark say that Mary Magdalene, and Mary the mother of James the less, and Salome the mother of Zebedee's children, were among the women at the cross. The question the reader will ask is, does John speak of four women, or only of three? If he refers to only three, then it must be assumed that the mother of Jesus and the wife of Clopas were sisters, and that these two sisters in the same family were named Mary. This and other facts make it almost certain that John refers to four women in this verse. That is: 1, Mary the mother of Jesus; 2, his mother's sister, probably Salome the mother of John; 3, Mary the wife of Clopas; 4, Mary Magdalene. According to this the mother of John the evangelist was sister to Mary the mother of Jesus. The writer refrains from giving his mother's name, just as he does from naming himself. This view is supported by the fact reported in the other evangelists that John's mother was present. And against the former view is the strong probability that James the brother of our Lord was not the same person as James the less.

26. Jesus . . saith unto his mother] In his awful agony on the cross,

COMMON VERSION.	REVISED VERSION.
23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.	23 The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the [1] coat: now the [1] coat was without seam, woven from the top through-
24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.	24 out. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments among them, And upon my vesture did they cast lots. These things therefore the soldiers did.
25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.	25 But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magda-
26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!	26 lene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman,

[1] Or, *tunic*

Jesus has a tender thoughtfulness for his mother. In the address, "woman" there is no coldness, but rather honor and respect. A like charge was given to the "disciple". . whom he loved. This designation is a common one for John himself. He understood that Jesus intended this as a wish and command for the disciple to make provision for his aged mother. And he records that the mother of Jesus was taken to his own home from that hour. Some suppose that this took place in the early part of the tragedy, and that John immediately led the mother of Jesus away from the terrible scene. This may account for the omission of her name by the other evangelists, and also for their statement that the three remaining women were beholding the scene afar off, they having withdrawn to a distance after John and the mother of Jesus left. Where she had lived for the previous years after leaving Nazareth, how she had been provided for, and what had become of her husband Joseph, are features of her life upon which the Gospels throw little if any light.

28. I thirst] The end had now come. Jesus was conscious that not merely his earthly career was at an end, but that he had accomplished what he had come to earth to do. Therefore he cried, "I thirst," one of the seven words from the cross. For the other words and their probable order of utterance, see Rice, Commentary on Luke, p. 308.

29. sponge . . vinegar . . upon hyssop] This act of dipping a sponge in the vessel of "vinegar," a kind of sour wine, was done by one of the soldiers, as we learn from the other accounts. The sponge was fastened upon a branch of hyssop, probably some species of the caper plant. Those who stood by jeered at the act. The sour wine was meant to alleviate the awful thirst which accompanies the terrible agony of this cruel method of execution.

30. It is finished] This expression is one word in the Greek. It meant: 1. That Christ's work of keeping and fulfilling God's law on earth for us was completed. 2. That his earthly life was now finished. 3. That the prophecies concerning the Messiah were fulfilled. 4. That his sufferings were ended: that day he entered paradise. Augustine says: "Not against his will did the Saviour leave his flesh, but because he would, and when he would, and how he would." The immediate physical cause of his death as suggested by Dr. Stroud and three eminent physicians of Edinburgh was perhaps rupture of the heart. "Strong mental emotions produce sometimes laceration or rupture of the walls of the heart. If ever a human heart was

COMMON VERSION.	REVISED VERSION.
27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.	27 behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.
28 ¶ After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.	28 After this Jesus, knowing that all things
29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.	are now finished, that the scripture might 29 be accomplished, saith, I thirst. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon
30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.	30 hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

riven and ruptured by the mere amount of mental agony endured, it would surely be that of our Redeemer." John does not mention the miraculous signs that accompanied the death of Jesus.

SUGGESTIVE APPLICATIONS.—1. Christ suffered for our sins. 2. He bore his cross, but upon him were our iniquities. 3. In the deepest agony Jesus was thoughtful to provide for his mother. 4. The disciple quickly and cheerfully accepted the care placed upon him. 5. Jesus was the Lamb of God that taketh away the sin of the world. 6. His death fulfilled the types in the Mosaic worship. 7. He finished the redemption of the human race.

FROM THE CROSS TO THE TOMB. 19:31–42.

GOLGOTHA OR CALVARY, NEAR JERUSALEM. FRIDAY, APRIL 7, A. D. 30.

The account of the breaking of the legs of the malefactors and piercing the side of Jesus given in vs. 31–37 is peculiar to John. These events took place immediately after the death of Jesus, and are related as introducing the account of preparing the body with spices, and placing it in the new tomb provided by Joseph of Arimathæa. Moreover John alone states that Nicodemus bought the hundred pounds of spices and aided in preparing the body for the tomb.

31. because it was the preparation] This clearly means the preparation for the Sabbath, and not for the passover meal. The parenthetic clause calling the Sabbath a "high day" removes all doubt respecting the meaning attached to it here. Nor can these words be used in support of the view that the time for celebrating the legal passover was yet to come, for they tend to the opposite view. To the Greek Christians, for whom John wrote, he intended to convey the idea that the day on which Jesus was crucified was the day before the Jewish Sabbath, that is, corresponding to our Friday. According to Jewish custom, executed persons were not to remain exposed or suffering over the Sabbath. But the Jews had no authority to have the condemned killed in any other way, and therefore were compelled to appeal again to Pilate, although it must have been very mortifying to their pride after the recent curt refusal to grant their former request. Pilate seems to have recovered from his irritation, or at least to have granted their new request, and gave authority for violently ending the lives of the condemned.

32. brake the legs, etc.] The two robbers were still alive and suffering, while Jesus was dead. This breaking the legs would not of itself cause

COMMON VERSION.	REVISED VERSION.
31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.	31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken,
32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.	32 and *that* they might be taken away. The soldiers therefore came, and brake the legs of the first, and of the other who was cruci-
33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:	33 fied with him: but when they came to Jesus, and saw that he was dead already

death, but it would naturally hasten it, and prevent any escape of the criminal. Finding Jesus already dead they did not break his legs. The soldiers were the four, the quaternion before named, who had remained on guard through the scene, as required to do. When they received the order to hasten the death of the victims, they doubtless believed that Jesus was already dead, and upon examination found their impressions correct.

34. pierced his side . . there came out blood and water] This was a further proof of death. Whether this piercing was done from impatience and anger, or in sheer carelessness and indifference as if the soldiers delighted in such acts, or to make doubly sure that he was dead, it is impossible to decide. Some eminent physicians have held that any large flow of blood and water from a dead body is out of ordinary experience. Others hold that the lance pierced the heart, which would contain a small quantity of watery lymph. The evangelist narrates this incident like an eyewitness. The early Christian Fathers saw in the blood and water types of various things, as for example, a warrant for the mixture of water and wine at the Lord's Supper; or that they were symbols of the atonement and cleansing; or, as Matthew Henry, signs of justification and sanctification.

35. he knoweth that he saith true] A strong effort has been made to show that this testimony was not written by the evangelist but by some third person. This testimony is in accord, however, with other passages in the Gospel which are generally accepted as the words of John. Moreover had a third person among the Christians written them, he would scarcely have said "that ye might believe" but rather "that we might believe." John here speaks of his own assurance of the truth of what he had written, and why he had borne witness of these things. Compare similar forms of expressions in Rev. 1:2, 9; 22:18–20.

36, 37. the Scripture . . fulfilled] Two distinct Messianic prophecies were fulfilled by the act of the soldiers in piercing the side of Jesus. The first, "A bone of him shall not be broken," or "crushed," is in Ps. 34:20, though some prefer to regard it as from Ex. 12:46, and Numb. 9:12, which refer to the passover lamb. The latter might be suggested by Paul's words in our Common Version, "Christ our passover is sacrificed for us," 1 Cor. 5:7, though the rendering of the Revised Version, "our passover also hath been sacrificed, even Christ," presents the text in a changed form. The other Scripture fulfilled is found in Zech. 12:10. The only change in the citation is "me" of the prophecy to "him" in the Gospel. These proofs of his Mes-

COMMON VERSION.	REVISED VERSION.
34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.	34 they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and
35 And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye might believe.	35 water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also
36 For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.	36 may believe. For these things came to pass, that the scripture might be fulfilled,
37 And again another Scripture saith, They shall look on him whom they pierced.	37 A bone of him shall not be [1] broken. And again another scripture saith, They shall look on him whom they pierced.

[1] Or, *crushed*

sianic character are given that those to whom John was writing might be assured that Jesus was the Christ.

38. Joseph of Arimathæa] Matthew says that this disciple of Jesus was "rich," 27:57; Mark calls him "an honourable councillor" or, "a counsellor of honorable estate," Revised Version, 15:43; and Luke calls him "a counsellor; a good man and a just," or "righteous," 23:50, while John alone says that he was a disciple "secretly for fear of the Jews." Moreover Luke makes it clear that he was a member of the Sanhedrin but had not consented to their counsel and deed, 23:51, Revised Version. He was of Arimathæa, a town which some identify with the Ramathaim of 1 Sam. 1:1, the birthplace of Samuel, and place it at Neby Samwil, about six miles northwest of Jerusalem. Others place it about two or three miles east of Bethlehem. Joseph appears to have had a dwelling in Jerusalem, owned a garden there, and had a new tomb. Though hitherto a secret disciple, he now boldly goes to Pilate and requests the body of Jesus. Pilate granted the request, as soon as he was sure that Jesus was dead. So Joseph with suitable aid, and having the procurator's authority, giving power to have the guard of soldiers, if he desired it, took the body from the cross. The usual pictures of the crosses, ten to fifteen feet high, requiring ladders, ropes, and much climbing and lowering of the body as represented in famous paintings by Rubens and others, as "The descent from the cross," gives an artistic but not a true idea of the scene. The crosses were usually low so that the feet would not be elevated more than a foot or so from the ground, and the body could be readily loosened, and taken down by persons standing upon the ground.

39. Nicodemus . . a hundred pound] How these two came to meet together at the cross for the common purpose of taking down the body, embalming it in spices and placing it in the tomb, the history does not state. John alone reports the fact. This Nicodemus was a "ruler," a member of the Sanhedrin, and an honored teacher in Israel. He had visited Jesus by night, 3:1–20. He brought a mixture of myrrh and aloes, the myrrh being a fragrant gum, and the aloes a spice. Of this mixture he had a hundred pounds, a large quantity and costly. These two substances—the gum and the spice pounded together—were used to arrest decomposition, and aid in the preservation of the body.

40. wound it in linen clothes . . as the manner of the Jews is]

COMMON VERSION.	REVISED VERSION.
38 ¶ And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.	38 And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore,
39 And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about a hundred pound *weight*.	39 and took away his body. And there came also Nicodemus, he who at the first came to him by night, bringing a [1] mixture of myrrh and aloes, about a hundred pound
40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.	40 *weight*. So they took the body of Jesus, and bound it in linen cloths with the spices,

[1] Some ancient authorities read *roll*.

Or, "bound it [the body] in linen cloths with the spices, as the custom of the Jews is to bury," Revised Version. The evangelist carefully informs his readers that Joseph and Nicodemus followed the "custom of the Jews." This differed from those of other Eastern nations, particularly the Egyptians, since the Jews did not remove the viscera nor cut open the body, but wrapped it in the cloths saturated with the mixture of spices. It is probable also that the writer intended to call attention to this method as contrasted with the Roman method of burning the body. When the rich and those in authority are needed, the Lord has them to serve him. There is no higher enjoyment for the wealthy than to use their wealth for the Master's good.

41. a garden . . a new tomb] Matthew alone says that the tomb belonged to Joseph. Luke and John both tell us that no one had ever been buried in the tomb. None of the evangelists tell us definitely to whom the garden belonged, but as Joseph owned the tomb, it may be inferred, as he was rich, that he owned the garden also, and had a gardener to care for it. John 20 : 15. This was not a natural cave as were many in Palestine, but it had been hewn out of a solid rock. See Matt. 27 : 60 ; Mark 15 : 46. This was an unused tomb, hence there could be no mistaking the body, no possibility of confusion with others if it were missing. These facts greatly simplify the process of distinguishing the proofs of the resurrection. If the tomb was empty, none but the body of Jesus could have gone from it.

42. because of the Jews' preparation . . for the tomb was nigh] For the third time, the writer speaks of the day as the preparation, the day before the Sabbath. The language implies a somewhat hasty burial on this account, for it must be done before sunset when their Sabbath commenced. Parenthetically also, John notes that "the tomb was nigh," that is, to the place of crucifixion. This greatly facilitated the entombment which it was necessary to complete by 6 or 7 o'clock that evening. It is generally agreed therefore that the crucifixion was on Friday, the day before the Jewish Sabbath. The chief controversy is in regard to the time of the passover meal. With true pathos John closes his account of the burial with the simple words: "There . . they laid Jesus." See Revised reading. The prophet Isaiah says: "he made his grave with the wicked, and with the rich in his death." Is. 53 : 9.

SUGGESTIVE APPLICATIONS.—1. The formalist is scrupulous about outward religious duties, but heedless of its spirit. 2. The wicked often unwittingly fulfill Scripture. 3. The ministry of friends to Jesus. 4. Christians share in the benefits of Christ's death and burial. 5. The tomb has been robbed of its terrors, since Jesus has entered it. 6. Genuine disciples though timid are drawn out in times of trial. 7. There are no gifts too costly for the crucified

COMMON VERSION.	REVISED VERSION.
41 Now in the place where he was crucified there was a garden ; and in the garden a new sepulchre, wherein was never man yet laid.	41 as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden ; and in the garden a new tomb wherein was never man yet laid
42 There laid they Jesus therefore because of the Jews' preparation *day ;* for the sepulchre was nigh at hand.	42 There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

Saviour. 8. The life of Jesus was one of definite purpose. 9. The rich and powerful can contribute much for Jesus.

THE RESURRECTION. 20:1–18.

NEAR JERUSALEM. SUNDAY, APRIL 9, A. D. 30.

In the intercessory prayer Jesus prayed, "glorify thou me with thine own self with the glory which I had with thee before the world was," John 17:5. This prayer is now answered in the resurrection of Jesus. Jew and Roman had taken special care to make sure that Jesus was dead, and that his tomb should be secured against any removal of the body by stealth. A great stone closed the tomb, which was sealed with the procurator's seal, and a military guard set to watch it day and night. In this part of the history the four evangelists omit so many details, each selecting and giving only the few that seemed to be needful for his object in writing, that it is one of the most difficult portions of the Gospel narrative to harmonize, and to fix the precise order of the events. Each writer gives a few incidents only connected with the death and resurrection of Jesus, and when the same incident is given by all, there are divergences in some minor details. However, they agree in the main facts. Thus they agree in not describing in detail the mode or act of resurrection; in noting that all the manifestations of the risen Lord were to believers, to individuals and to companies; the reports were not at first credited; but that his repeated appearances finally convinced his disciples of his resurrection. They agree that women visiting the tomb early gave the first report of the resurrection; that the stone removed threw the disciples into uncertainty; the angelic appearances preceded those of the risen Lord. If therefore we had a complete or more full record of the several circumstances of each occurrence, the history would prove to be as clear, orderly, and exact as any other portion of God's word. John relates how his own belief in the resurrection was first established; then how the other ten including doubting Thomas were convinced of the fact, by the several appearances of Jesus himself. The divergences in the narratives, as Prof. Riddle justly observes, are fatal to all theories of an interdependence of the writers of the Gospels.

1. first day . . early] The first day of the week was the day following the Jewish Sabbath. The Greek word for "week" is the plural of the word "Sabbath." It was the morning of Sunday. Matthew and Mark mention Mary Magdalene and the other Mary of James, and Mark adds also Salome. John fixes attention upon Mary Magdalene. She had been a demoniac and was healed by our Lord, and became his disciple. Luke 8:2, 3. There is no historic ground for regarding her as an unchaste woman, or for identifying her with the woman who was a sinner and anointed Jesus in the house of

COMMON VERSION.	REVISED VERSION.
CHAP. XX.—The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.	20 Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the

Simon the Pharisee, Luke 7:36–40. She came "early, while it was yet dark." The Greek for "early" is πρωΐ, a term used to designate one of the divisions of the day. In Homeric times the day was divided into three parts: 1, from sunrise to midday; 2, midday (when the sun was supposed to stand still); 3, the after part of the day. The first and last divisions in later times were subdivided into two parts. The earlier part of the morning was called πρωΐ, "early," and this is the sense in which John uses the term. These subdivisions of the early portion of the day were observed to the latest period of Grecian history. See Smith's Dict. Greek and Roman Antiquities, *art. Dies.* Mary and the women might have gone between the sunset and the dark of the Jewish Sabbath, as their day of rest closed at sunset. They bought spices and made the preparations for the visit that evening perhaps, see Luke 24:1, so as to be able to start before dawn of the following morning to the tomb. When they reached the tomb, it was light. Mark implies that they started very early and reached the tomb about sunrise. John says "Mary . . seeth the stone taken away from the tomb," Revised Version. The other three evangelists say that the stone was rolled away, or back. The tombs were often closed by a large round stone that rolled in a groove cut in front of the entrance to the tomb. John's expression is strong: "taken away" as though the stone was not merely rolled back from before the opening of the tomb, but lifted out of its groove. This, however, cannot be pressed, for it may mean that it was "taken away" from the opening to the tomb. Matthew alone states that an angel rolled it away. The difficulty that the women were worrying over, and wondering how it could be removed, they found already out of the way when they went on in their loving mission.

2. she runneth . . and cometh to Simon Peter] All Mary Magdalene appears to have seen at first was the open tomb. She at once inferred that the body of Jesus had been stolen by his enemies, or had been secretly removed by those who had placed it in the tomb; for her rapid utterance indicates an uncertainty and concern of mind. She runs with haste to the place where Peter and the "other disciple," meaning John himself, were lodging, and reported the tomb empty. "They have taken away the Lord out of the tomb, and we know not where they have laid him." Observe she says, "we know not," which implies that others went with her to the tomb. Meyer attempts to limit John's language to mean that Mary Magdalene went alone, and hence finds irreconcilable contradiction between this and the other Gospels. It is quite rash to assume, because John omits to mention others, that therefore he contradicts accounts which speak of other women going to the tomb. An omission of a detail is not a contradiction of it. The language in which John gives Mary's report implies that others were with her when

COMMON VERSION.	REVISED VERSION.
2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.	2 stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid

she beheld the open tomb. They appear to have remained, while she rushed back to tell the leading disciples, Peter and John.

3, 4. Peter . . and the other . . ran both together] The excited manner of Mary Magdalene aroused the disciples more perhaps than her words. Something very unexpected and remarkable had taken place. In their excitement they two ran to the tomb, in true Oriental manner. John being the more active and perhaps, as tradition suggests, the younger of the two, "outran" or literally "ran before" Peter. But there is no intention to disparage Peter and exalt "the other disciple" in mentioning this. On the contrary, the writer puts Peter forward as the prominent person. John looked in, saw the linen cloths, assuring himself that the body was gone and the tomb empty. He, however, did not then enter the tomb. Contemplative and thoughtful he naturally stopped to consider what this might mean.

6, 7. Peter . . entered into the tomb] Peter impulsive, with less of awe pushed in, that he might solve the mystery by examination rather than by reflection. Peter "seeth" or "beholdeth" (a different Greek word from that in v. 5, and indicating an intense look) the linen cloths, and the napkin that was about the head of Jesus, "rolled up in a place by itself." This showed deliberation, not haste in leaving the tomb. Moreover the body could not have been taken away by friends for burial in another place, since they would not have removed these wrappings. Nor if it had been stolen would the thieves have been likely to have tarried to unwind the cloths and to take off the napkin, much less to roll it up so carefully and place it aside by itself. The cloths around the body, saturated with a hundred pounds of gum and spices, would stick very tightly together and to the body and would require time to remove. Robbers of graves would scarcely wait to do this. Nor would friends removing the body to a safer place be likely to do it. But Peter was a matter-of-fact, impulsive man. He saw the facts only. It required a man of a different type to consider the facts and draw correct conclusions from them.

8. he saw, and believed] The other disciple, John, followed Peter into the empty tomb, and he εἶδε "saw," a different word from that in v. 6, or in v. 5. It is a stronger word than either of the other words, and often means "to perceive" with the mind, and is from the same root that the word "to

COMMON VERSION.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.
4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.
5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.
6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,
7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.
8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

REVISED VERSION.

3 him. Peter therefore went forth, and the other disciple, and they went toward the
4 tomb. And they ran both together: and the other disciple outran Peter, and came
5 first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet en-
6 tered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen
7 cloths lying, and the napkin, that was upon his head, not lying with the linen cloths,
8 but rolled up in a place by itself. Then entered in therefore the other disciple also, who came first to the tomb, and he saw

know" comes. It therefore means that he perceived the circumstances so as to understand what they really implied, and hence he "believed." This cannot mean that he merely believed Jesus, or "believed on him," for he had done that long before. He "believed" something as the result of the facts he had now seen or perceived. What was it that he "believed?" That the tomb was empty? That was obvious enough, and called for no such meaningless remark. That the body had been stolen? The care observed in removing the cloths and rolling up the napkin was against this. He believed that Jesus had risen. While Peter was the first to enter the empty tomb, John was the first to believe the resurrection.

9. they knew not the Scripture] To whom does this apply? To Peter and John? Or, to the company of the disciples, except John? Evidently the latter. The singular verbs in v. 8 and the plural here in v. 9 are clearly used to describe an experience peculiar to himself (so Godet). It is his personal testimony to the fact that what he saw convinced him of the resurrection of Jesus. But the others still hesitated, since "they knew not the Scripture, that he must rise again from the dead." John does not mention any particular passages, but probably refers to the prophecies in Ps. 16 : 10; Is. 25 : 8; 26 : 19; Hos. 13 : 14. After the two had seen all these things they went away, for it would not be prudent to remain, lest the chief priests and guard should come upon them in anger and excitement. They returned to their "home" or lodgings, literally "to themselves." The personal pronoun in Greek is plural, and may imply that each had a "home" or lodging of his own, though the two may possibly have been living in the same house. John believed that Jesus had risen; Peter was amazed and uncertain; Mary Magdalene full of sorrow and apprehension felt that the body of her Lord had been stolen away. The three were in varied states of belief.

11. Mary stood without . . weeping] Or, "Mary was standing without at the tomb weeping," Revised Version. After Mary Magdalene had told Peter and John, and they had started running to the tomb, Mary must have followed them. When they returned to their lodgings, she remained at the tomb weeping, probably with some undefined hope of finding out where the body had been taken. While weeping, she looked into the tomb, either to see where her Lord had lain, or further to assure herself that he was not there in some of the several niches of the tomb.

12. two angels in white sitting] Each of the other evangelists mentions the angelic appearance: Matthew speaks of one angel; Mark of a "young man" "clothed in a long white garment;" Luke of "two men," in

COMMON VERSION.	REVISED VERSION.
9 For as yet they knew not the Scripture, that he must rise again from the dead.	9 and believed. For as yet they knew not the scripture, that he must rise again from
10 Then the disciples went away again unto their own home.	10 the dead. So the disciples went away again unto their own home.
11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,	11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped
12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.	12 and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body

shining garments." Matthew and Mark speak of the appearance to "women;" and the visit which Luke describes appears to refer back to the women who looked upon the entombment. The explanation of the various accounts of the angelic appearance doubtless is, that there were two or more appearances of angelic beings at the resurrection, and at different times during the morning. This one to Mary was apparently after some of the appearances mentioned in the other Gospels. Skeptics who deny a spiritual world, regard these angelic appearances as fancies. "This whole critical school might have rambled about the garden, with hammer and spectacles, and would never have seen an angel or the risen Christ; but thank God, all eyes were not so dim. Some were there who saw and believed; and they have revolutionized the world's thought." * Andrews remarks, "With us both angels would have been at the head, and never one at the feet. With us none would be at the feet by his good will: we must be head angels all."

13. Woman, why weepest thou?] The angels ask her this first, and a moment later the Lord himself asked her the same question. The angels may have asked the question in wonder at her unbelief or dullness in not perceiving that the Lord was risen. She replies in her characteristic way, though not in precisely the same words she had used in reporting the empty tomb to Peter and John. Then it was "the Lord," now she says "my Lord;" then "we know not," now she says "I know not." These little touches in the narrative indicate that at first, others were with her, but now she was alone. This view is supported by other parts of the several narratives. There is no record of a reply by the angels; they left that to the Lord, who was now close behind her.

14. turned herself back . . Jesus standing] When she had spoken to the angels, she turned back, or looked around, without turning her body, no doubt conscious of some one near her, as persons may be even when they hear no foot-fall. There stood a presence watching her. The writer explains that it was Jesus, but she did not recognize him. She was not expecting to see him; his garments were changed, for the soldiers had taken those he formerly wore; her eyes were filled with tears; his appearance, too, may have been changed, so that it is not remarkable that she now failed to recognize him.

15. whom seekest thou?] Jesus knew whom she sought, but he asks

Common Version.	Revised Version.
13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.	13 of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have
14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.	14 laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was
15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.	15 Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I

* Prof. Reynolds' Pulpit Commentary, II., p. 466.

to gain a clear confession from her, and to call her to a careful consideration of the facts. She was yet filled with the thought of the removal of the Lord's body and was far from believing or expecting his resurrection. He is the gardener employed by Joseph, is her supposition; so she opens her heart, pleading for the information she has been seeking, and coupling with it an offer to remove the Lord elsewhere, as if he were not wanted in this rich man's tomb. To her the body is still ever her Lord; "I will take him away."

16. Mary. She . . in Hebrew, Rabboni] Notice the Revised Version: "saith unto him in Hebrew, Rabboni," or more accurately, "Rabbouni," the Galilæan form of the Aramaic address. The words "in Hebrew" are in the Sinaitic, Vatican, Beza, and most of the important ancient manuscripts except the Alexandrian, and are of special importance as showing what language our Lord spoke with his disciples. Her name is now pronounced in a tone and voice of tenderness, and in accents which Mary at once recalled. It doubtless startled her so that she now "turneth herself;" before this she "turned back," implying that she looked back. Her tone was loving, joyous, yet may not have implied more than love, reverence and devotion, but not a real apprehension of his character as the Son of God. John explains to his Greek readers the meaning of the Hebrew term Rabboni.

17. Touch me not] This and the following clause is confessedly difficult to explain. The meaning of the words, "touch me not," depend partly upon the sense attached to the next clause: 1. Some say that he feared her touch would be painful, because of his recent wounds, or the delicate nature of his body; 2, others, that the touching would seem contrary to the dignity of his resurrection body; 3, that Mary wished to touch him in order to assure herself that Jesus was a real presence and in the body, a fact which he declared to her; or, 4, that Jesus would not have her convinced by physical touch, but would lead her to a sublime spiritual thought of him; or, 5, that the word "touch" has the sense of "fasten to" or "cling to," a sense it frequently has in Homer; hence that she was not to "cling to" him, as he is not yet fully glorified, and he would have "his brethren" the disciples informed that he was still on earth, but about to ascend to the Father. The last view, though not free from objections, is on the whole preferable to either of the others. He calls his disciples, not "servants," "disciples," "friends," nor "apostles," but "brethren," a term dearer than either of the others. The message to the brethren was not "I am risen;" that was a thing of the past already assured; it would not be as important to them now as what was to follow. They would wish to know whether he had risen to resume his old life with them,

COMMON VERSION.	REVISED VERSION.
16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.	16 will take him away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say,
17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.	17 [1]Master. Jesus saith to her, [2]Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.

[1] Or, *Teacher* [2] Or, *Take not hold on me*

or, were they now to be in some new relation to him; if new, then what relation? So, the message is: "I am ascending to my Father, and to your Father." The time of his ascension is at hand; the brethren need to be informed at once. He is no longer with them in the old relation, nor is he yet in the state of glory with the Father; he is in a state of transition from one complete state to the other and more glorious one.

18. seen the Lord . . these things unto her] She recognized and obeyed the Lord. Again she seeks the disciples, with a message direct from him, which yet had much of mystery in it to them, as we see from the account of his appearance to them that evening. See Mark 16:14, Luke 24:37, 38. John believed, but faith in his resurrection came slowly to the other disciples of Jesus. They were not fanatics; they were not a company of speculative idealists, but men of practical strong sense, not to be carried away by strong imagination; they demanded indubitable proofs of an unusual fact, before they accepted it as true.

SUGGESTIVE APPLICATIONS.—1. Love to Christ will be strong. 2. Love to Christ will remove the terror of the tomb. 3. Christ reveals himself and comforts his people often by degrees, to quicken their hopes. 4. Looking back on days of spiritual darkness often fills us with amazement at our dullness and unbelief. 5. Those in earnest about Christ examine the evidences of his resurrection. 6. When one waits at the right place, knowledge of Christ will come. 7. We may weep because Christ is absent from us, but we must seek him also. 8. The anguish of a deserted soul few know unless they have experienced it. 9. Christian affection clings to Christ; the duty is more important than spiritual ease and comfort.

THE RISEN LORD AND HIS DISCIPLES. 20:19–31.

JERUSALEM. THE WEEK FOLLOWING THE RESURRECTION, APRIL 9 TO 16, A. D. 30.

This section describes two appearances of Jesus to the apostolic band, the second being one week later than the first. The details of the first appearance are peculiar to John, though the same appearance is mentioned in Mark 16:14 and in Luke 24:36–49, and by Paul in 1 Cor. 15:5. The apostles were partially prepared for this appearance by the previous ones to Mary Magdalene, v. 17; to the women, Matt. 28:9, 10; and to the two on the way to Emmaus, Luke 24:31, 32. The Gospels give a fuller notice of Peter, John, Judas, and Thomas than of any other member of the apostolic band. Thomas had a character of his own, an inquiring, questioning mind, but one that was convinced by evidence. This narrative of two appearances of Jesus, in which is embedded the decided questioning and demand of Thomas for the strongest visible evidence of the resurrection, and his satisfaction, is recorded that we too might believe. The evidences of Christ's resurrection were cumulative: 1. The open, empty tomb seen by Mary. 2. The order and care in which

COMMON VERSION.	REVISED VERSION.
18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.	18 Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *how that* he had said these things unto her

everything was placed and left in the tomb, the napkin rolled up, the cloths laid aside, as seen by Peter and John. 3. The appearance of the angels, and of the Lord himself to Mary and to the women. 4. The excitement of the military guard, and of the priests, and their bribed story to account for the empty tomb. 5. The appearance to Peter. 6. The conversation with the Lord on the way to Emmaus and his mysterious disappearance. 7. His appearance to the ten in the evening when the door of their room was closed, meaning no doubt barred, to guard against trouble from the Jews. 8. His appearance on the following Sabbath, upbraiding and convincing Thomas. 9. To seven by the Sea of Galilee. 10. To the apostles and five hundred in Galilee. 11. To the apostles at the ascension. See my Commentary on Mark, p. 207. These several appearances were under widely varying circumstances to persons differing in temperament, judgment and observation. Often he appeared at a most unexpected time and manner, when they were not under high nervous or mental excitement, but cool, calm and in full command of their powers of reflection and discrimination. Moreover they were from the first very reluctant rather than ready to believe the fact of his resurrection. Their doubts were removed, their assurances of the fact were brought about by degrees, in some instances only after long and stubborn resistance. The evidences of the senses, sight, hearing, touch, and of their spiritual consciousness also combined to one end, the historical fact of the resurrection. Of this they testified; upon this they rested their faith; for this faith most of them laid down their lives as martyrs. They and the Holy Spirit continue to testify to this great fact in the hearts of Christians: "He arose again for our justification."

19. doors were shut . . Jesus came] Notice the Revised reading, "When therefore it was evening, on that day, the first." In the East, Sunday is still called, *Yom-el-ahad*, "the first day," the other days are called second, third, fourth days, while Friday is called *el-Jem'a*, "day of assembly," and Saturday *es-Sabt*, "of rest." The disciples were gathered together; the "doors were shut" "for fear of the Jews." The rulers would be alarmed and angry, and might endeavor to seize and destroy all the followers of Jesus. The disciples were together to hear all the reports and to consider what they might mean.

Jesus came and stood in the midst] How he entered the room the evangelist does not say. Whether he opened the door, or suddenly appeared (neither he nor they opening the door), his coming was supernatural, but not necessarily contra-natural. So far as John's record goes, he does not intimate that the doors were opened by magic or miracle, or that Christ passed through the closed doors, but simply that he suddenly stood among them. This implies surely that while his resurrection body had a certain likeness to his crucified body, it had a marked unlikeness. It had not become a spiritual body,

COMMON VERSION.	REVISED VERSION.
19 ¶ Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.	19 When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them,

for Jesus expressly says, "a spirit hath not flesh and bones as you see me have," Luke 24 : 39. It was a body over which the spirit dominated in some mysterious way, such that he could appear and disappear at will, and had the power of penetrating matter and space in a *super*-natural manner. See my Commentary on Luke, p. 322. Jesus greeted them with the common salutation of the East, literally: "Peace to you." So now Orientals say: *Salaamun 'aleikum*, which is both a prayer and a blessing, and more beautiful and expressive than our western form, "How do you do?" Luke tells of other things said, but John proceeds at once to record the method taken to satisfy the disciples of the certainty that he was unmistakably the Teacher they had followed, and of his resurrection.

20. shewed unto them his hands and his side] Here were the ghastly wounds in his body, proofs that this body was the one that had hung on the cross, and that he was again alive. He called on them as Luke tells us to handle him and see. This was no apparition, no ghost, but a real body; here were the pierced hands, and the pierced side. There could be no mistake: they were assured now; and "were glad when they saw the Lord," convinced that their senses were not deceiving them.

21. so send I you] Jesus repeated the salutation, not as an unmeaning form, but now with new emphasis, since they knew him, and would recall the peculiar accents of that familiar voice. This was followed by a command for service. The Father had sent him forth on a mission: his part was fulfilled; but they were now to take up the mission and carry it forward. They were not to commence a new work, but to take up a part of the work Jesus had been doing, and continue the proclamation and founding of Christianity in the world.

22. breathed on them] This was a gracious use of an outward and sensible sign of the invisible gift then bestowed upon them. The present tense marks the gift as a present not a future one. The article "the" is wanting in the Greek before "Holy Spirit," from which some argue that we are not to understand the personal Holy Spirit, but his power or influence. This conclusion may be correct, although it cannot be fairly drawn from the absence of the article in Greek. The article is also wanting in other passages in the New Testament, which refer to the Holy Spirit as a person. See John 1 : 33; 7 : 39; Acts 1 : 2, 5, and compare Rom. 8 : 4; Gal. 5 : 16, with 5 : 17, 18, and many other passages where the article is omitted. Meyer goes so far as to say, "Such a sacred intermediate thing, which is holy Spirit and yet not *the* Holy Spirit . . . cannot be established from the New Testament." We may understand a power and an influence of the Holy Spirit, yet it is difficult

Common Version.	Revised Version.
20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.	20 Peace *be* unto you. And when he had said this, he shewed unto them his hands and his side. The disciples therefore were glad,
21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.	21 when they saw the Lord. Jesus therefore said to them again, Peace *be* unto you: as the Father hath sent me, even so send I
22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:	22 you. And when he had said this, he breathed on them, and saith unto them,

to disconnect such influence from the Holy Spirit himself. A better interpretation seems to be, that here Christ bestows a permanent and perpetual gift of the Holy Spirit as the words may literally be understood, and that at the Pentecost there was an added special manifestation of his power in greater measure, or for the particular ends then required. The church now frequently prays for a baptism of the Holy Spirit. Surely Christians do not mean that the Holy Spirit is wholly absent from the church and from their hearts, when they are thus praying for a special manifestation of his presence. The "breathing" suggests, Gen. 2:7, "The Lord God formed man . . and breathed into his nostrils the breath of life," and Ezekiel's vision of dry bones: "Come . . O breath, and breathe upon these slain, that they may live," Eze. 37:9. Thus Jesus Christ breathes upon his disciples, and they receive the Holy Spirit, a new Helper, Guide, and Comforter, as he sends them forth to carry forward his work.

23. Whosesoever sins ye remit, they are remitted] This power of remission is not limited to Peter, but is bestowed upon them all. The sins ye remit are absolutely remitted by God, for God alone can forgive sin. The case of Ananias and Sapphira throws some light on this much controverted passage. Peter declared their sin was against God. He announced or declared their sins retained, but did not assume the power to forgive or to retain sin. This declarative power was granted to and exercised by the apostolic band, and the apostolic church. They were endued with a clear knowledge of the conditions upon which sin would be remitted, or retained, and were charged boldly to declare those conditions. This declaration must depend upon a full compliance with the conditions. If the declaration is not dependent on conditions, then we must assume that the apostles had also an inerrant insight into men's hearts, a power that was given in some cases, see Acts 5:3; but there is no definite proof that it was permanently or commonly given to them. Much less can it be proved from Scripture that such a power was continued, or promised to the church after apostolic times. The interpretation consistent with other Scripture is, that this remission of sins which they were to proclaim was to be *conditionally* declared, being dependent upon a compliance with the terms, by repentance, forsaking of sin, and exercising faith in Jesus Christ. This power of discipline in the Christian Church rests upon the fact, not of a priesthood in the church nor of an order of the clergy who claim true apostolic succession, but upon the gift of the Holy Spirit described in v. 22.

24. Thomas . . was not with them] His Greek name is here given, Didymus meaning "Twin." For earlier notice of Thomas, see John 11:16 and 14:5. The Gospel gives no hint of the reason of the absence of Thomas.

COMMON VERSION.	REVISED VERSION.
23 Whosesoever sins ye remit, they are remitted unto them; *and* whosesoever *sins* ye retain, they are retained.	23 Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained.
24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.	24 But Thomas, one of the twelve, called [1] Didymus, was not with them when Jesus

[1] That is, *Twin*.

It was possibly the occasion of this second manifestation of Jesus to the apostolic band to teach the importance of faith in an unseen Christ. See v. 29.

25. We have seen the Lord] The joyous disciples found Thomas and told with delight their experience and how they had seen the Lord. Instead of giving Thomas hope and faith, it seems to have opened his heart anew to despondency, if not to the despair that appears to have possessed him. With the arrest, trial and crucifixion, all his hopes of a glorious establishment of the kingdom of the Messiah were crushed. In his sorrowful and desponding mood he rashly asserted that he would not believe unless he could see the print of the nails in the Lord's hands, and put his finger there and into the wound in his side. His words imply critical examination, and an obstinacy of doubt as well as dejection of mind, not noted in other apostles. Yet it is not fairly to be inferred from his language that he was coarse, unfeeling and hardened. His nature was sympathetic, as we see in John 11 : 16, ready to die with his Lord.

26. after eight days] That is, after a full Sabbath of days. Prof. Post calls attention to the present Oriental idiom, which uses eight days for a week and fifteen days for a fortnight. They reckon in the day from and to which the period extends. So after eight days, signifies, on the eighth day, or after an eight-day period, that is, a week.*

came Jesus, the doors being shut] Or, "Jesus cometh, the doors being shut." This was upon the Sunday following the preceding appearance. The disciples were again together, and Thomas was among them. Jesus appeared in the same manner as before, and greeted them with the same salutation. See under v. 19. These appearances were plainly in Jerusalem, so that the disciples must have lingered there for several days after the feast was over.

27. Reach hither thy finger] Jesus did not need to be informed of the unbelief of Thomas. He read the heart, and knew the conflict of doubt, and despondency there. He was aware of the tests Thomas had fixed upon in his own mind. So Jesus calls on him then and there to apply his tests, and be not faithless. He is a type of Christians harassed with doubts, troubled by trials, and chastisements, in perplexity while they live, and in great fear and apprehension when they draw nigh to death. They are so,

COMMON VERSION.	REVISED VERSION.
25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.	25 came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.
26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.	26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you.
27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing.	27 Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be

* See Sunday-School World, 1886, p. 348.

not because the proofs of Christ's favor are few, but because they are apart from God's people when Christ and the Holy Spirit are manifested in fullness to them; and their faith is weak. A view of Christ risen, brushes away these doubts in an instant. Thomas is transported from the depths of despondency to the height of a joyous trust and faith. There is no hint in the record, that he wished or now offered to put forth his hand into the wounded hands or pierced side. The voice so tender and familiar recalling to him his inmost experience, and especially the sight of his Lord having the nail-prints in his hands, and the wound in his side, were enough. To see was to believe. The answer of Jesus in v. 29 is against the view that Thomas actually put his finger in the nail-prints or into the side.

29. blessed are they that have not seen, and have believed] This was the great lesson for apostles and all disciples to learn. In all the after ages most men must believe, if believe at all, without physically seeing the risen Lord. He appeared to above 500, and to Paul, as to one born out of the proper season. Others must believe on apostolic testimony. See Heb. 11 : 1, 27; 2 Cor. 5 : 7; 1 Pet. 1 : 8. Jesus does not say, "because thou hast touched me, thou hast believed," it is only "hast seen." And from this he turns to the immense multitude to follow, who believe though they have not thus seen him. These were not surely those of the apostolic band, for all of them had seen him as Thomas did. It might refer to the multitude of other disciples then living who may not have seen him. But the same blessedness surely would be pronounced upon all in after ages who should believe in like manner.

30. other signs . . did Jesus] This and v. 31 contain a summary of John's record. They state the reason why this Gospel was written, and put that reason in the most explicit and unmistakable language. The writer wishes his readers to know that Jesus did many signs, from which he has selected and recorded a few for a specific purpose. The many others are not recorded in this book. He leaves it an unsettled question, whether the other signs are or are not recorded in other books; but from 21 : 25, the inference is that they are too many to be fully described in all the books that were written on the subject. Nor does John say that he is writing to correct, modify or supplement other current histories. He has a distinct purpose of his own. It may be true, that he was aware that his readers were familiar with other records that noted other signs, and that he referred to them, yet he does not say this; hence that he intended his readers to understand that he meant the records of Matthew, Mark, Luke and others, is pure conjecture.

COMMON VERSION.	REVISED VERSION.
28 And Thomas answered and said unto him, My Lord and my God.	28 not faithless, but believing. Thomas answered and said unto him, My Lord and
29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed *are* they that have not seen, and *yet* have believed.	29 my God. Jesus saith unto him, Because thou hast seen me, [1] thou hast believed : blessed *are* they that have not seen, and *yet* have believed.
30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book :	30 Many other signs therefore did Jesus in the presence of the disciples, which are not

[1] Or, *hast thou believed?*

31. that ye might [may] believe that Jesus is the Christ, the Son of God] This statement is explicit and requires no explanation. "Life" to the believer in his name will surely come. So the fourth Gospel closes as it begins, by setting before us "life" in the Word. See John 1:4.

Suggestive Applications.—1. Barred doors, and half-doubting disciples may not prevent a manifestation of Jesus to his people. 2. He comes with a message of peace to believers, however faint their faith. 3. He bestows special fitness for any special work to which he calls his disciples. 4. He offers proofs to the doubting, who are ready to receive proofs. 5. He appoints his people to declare his will and way for saving men. 6. Those are blessed who not having seen, yet have believed. 7. The Gospel record is to lead to belief in Jesus as the Christ, the Son of God, and believing to have salvation.

The Risen Lord by the Sea of Galilee. 21:1–14.

Northern End of the Sea of Galilee. Between the Resurrection and Ascension. (April 9—May 19, A. D. 30.)

The expressions in vs. 30, 31, of the previous chapter seem to be a natural conclusion to the Gospel. The added part in Chap. 21 looks like a second ending, or an appendix. It has been sharply attacked as not a genuine part of the Gospel, but the attacks have been ably answered. The chief argument against the prevailing belief that this was a part of John's Gospel was based upon a few expressions claimed to be rare and unusual in his other writings; but these are overbalanced by the larger number that are characteristic of him and by the unanimous testimony of the oldest manuscripts and Versions which give this as an integral part of the original Gospel.

Whether it is an epilogue, corresponding to the prologue at the opening of the Gospel, or is an appendix added before the Gospel was put in circulation, is a question of interest chiefly to those who are more concerned about the method of its literary composition than the facts it contains. All the direct evidence internal and external sustains the general view that it was written by the apostle John. The authorship of vs. 24, 25, is treated in the comments upon them. A brief discussion of the literary character of the Gospel will be found in the Introduction. It is sufficient here to say that the writer of the Gospel, after stating the purpose for which he wrote, adds two further incidents illustrating that purpose, and that this addition is consistent with the supposition, either that he so composed the work originally, or that he added them as an appendix before the Gospel was put into circulation. Which theory is the true one cannot be decided, nor is it of great importance.

1. Jesus shewed [manifested] himself again] It is clear that this

Common Version.	Revised Version.
31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.	31 written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.
CHAP. XXI.—After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.	21 After these things Jesus manifested himself again to the disciples at the sea of Tibe

appearance at the Sea of Galilee was after those recorded in the previous chapter, and therefore after the first week of the resurrection; how long after is not stated. The "Sea of Tiberias" is a name for the Sea of Galilee, as the writer tells us in John 6 : 1. It indicates a later date for this Gospel than for the other three, though the point should not be pressed. The name Sea of Tiberias comes from the city of that name on its shores, mentioned by Josephus, Ant. 18 : 2, 3; Wars 2 : 9, 1; Life 12, 13, and which became famous for its schools of Jewish learning. The narrative gives the circumstances of this appearance of Jesus.

3. Peter saith . . I go a fishing] There were seven disciples together. Three are named; Simon Peter, Thomas the Twin, Nathanael of Cana, and the two sons of Zebedee (who were John the writer, and James) and two others unnamed. Some conjecture that the two were Andrew and Philip, others suppose that they were not apostles but disciples in the wider sense, because they are named after the apostles. The order in this list is an incidental proof that John was the author of the Gospel, since no writer of the second century would have been likely to have placed James the first martyr and the beloved disciple after Thomas and Nathanael of Cana. Led by the proposal of Peter, the company started out on the lake in the evening a fishing. They spent the night on the lake, but caught nothing. They were doubtless near Bethsaida, the city of Andrew and Peter, John 1 : 44, or Capernaum, where Peter formerly had a house. See Mark 1 : 16, 21, 29; Luke 4 : 38. Whether they had permanently resumed their old occupation, or this was only a temporary and incidental experience to get sufficient food for their own use, is uncertain, but the former is at least a probable view. Peter was still an impulsive man, and this account reflects his typical character.

4. the morning . . Jesus stood] Or, "When day was now breaking." The toiling disciples drew near to the shore, or were near it, and about to give up their fruitless work. Jesus stood on the shore or beach looking at them, but they did not recognize him. Some suggest that the light may have been too dim, or he may not have desired to reveal himself at once. A strong reason for their not recognizing him probably is, that, in his resurrection body he had an unusual appearance, and would not be as quickly recognized by mortal eyes. The disciples were slow to be convinced of his resurrection.

5. Children, have ye any meat?] Or, "have ye aught to eat?" The

COMMON VERSION.	REVISED VERSION.
2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.	rias; and he manifested *himself* on this wise. 2 There were together Simon Peter, and Thomas called [1] Didymus, and Nathanael of Cana
3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.	in Galilee, and the *sons* of Zebedee, and two 3 other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that
4 But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.	4 night they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that
5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.	5 it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat?

[1] That is, *Twin*.

address "children" like our "lads" or "young men," probably represents a familiar form such as Galilæan fishermen used to one another. The question may be rendered, "ye have nothing to eat?" that is, I see you probably have taken nothing. They answer him as disappointed, listless fishermen might do with a plain, blunt, "No."

6. Cast the net on the right side] He speaks like an experienced fisherman; so they listen, and take the suggestion and were greatly surprised by the vast multitude of fish taken. Those who fish by night on the lake use torches, and are usually most successful at that time. The unexpected "catch" led them to regard it as remarkable, and John, quick to see the connection, reasoned that the friend on shore must be their risen Lord.

7. Peter . . girt his coat] At that season of the year, probably early in May, the weather would be mild, and it would be characteristic of fishermen in that region to be quite naked. In classic usage this means undressed, but not nude. The fisher's coat is usually a goat's hair garment worn loose and flowing, but it can be girt about the waist in walking. Those who have seen the readiness of the surfmen at Jaffa to plunge into the sea, will understand this dashing movement of Peter. He left the others for the moment to bring the net, but he speedily returned to help them. They came in the boat, for they were scarcely 400 feet from the beach, and dragged the net full of fishes. Peter may have recalled the remark of Jesus: "from henceforth thou shalt catch men." Luke 5:10.

9. a fire of coals] Here a new wonder meets the disciples: the fire, the fish, and bread; how they came there, the disciples knew not, nor did they ask. For Jesus gave a fresh command, to bring "of the fish" just caught, v. 10. It was a large catch: 153 large fish; yet their net was not broken. This is noted because it was so unusual to make so large a "catch" without a break in the net.

COMMON VERSION.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

REVISED VERSION.

6 They answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it
7 for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he [1] was naked),
8 and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net
9 *full* of fishes. So when they got out upon the land, they see [2] a fire of coals there, and
10 [3] fish laid thereon, and [4] bread. Jesus saith unto them, Bring of the fish which ye have
11 now taken. Simon Peter therefore went [5] up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not

[1] Or, *had on his under garment only* [2] Gr. *a fire of charcoal.* [3] Or, *a fish* [4] Or, *a loaf* [5] Or, *aboard*

12. none . . durst ask [inquire of] him, Who art thou?] Notice the Revised reading, "Come *and* break your fast." It was the lighter meal in the morning. None of them dared to ask now who he was, not even the doubting Thomas, who was there. They "knowing" it was the Lord, means that they were already convinced that he was their risen Lord. Chrysostom suggests "that his form was altered, and full of awfulness; they were amazed, and desired to ask something, . . . but fear and their knowledge that he was not some other but the same checked the inquiry."

13. Jesus . . taketh bread] Or, "the loaf" and "giveth them" as in former times. Perhaps they were reminded of the miracle of feeding the 5,000 and the 4,000 on the shores of the lake, though no blessing or prayer is here mentioned. Was this because of his changed life? That could not be, for he "blessed" or offered a benediction at Emmaus. Luke 24 : 30.

14. third time that Jesus shewed himself] John here evidently intends to designate the manifestations of Jesus to the apostolic band, and not to Mary Magdalene, the two going to Emmaus, or to the women. He has described two other manifestations to the apostolic band, and this is the third. It follows plainly that the appearance to the apostolic company mentioned by the other evangelists must either be identical with some of these three, or must have taken place after these here narrated. But appearances to individuals and not to a group of the apostles must not be counted to make up the three. For the other appearances see p. 315–318. There has been no little speculation respecting the spiritual truth it is supposed Christ intended to teach by this miracle, and symbols of the fish and the bread. The evangelist gives us no hint of what that was, or that there was any hidden meaning in the miracle and offering of the meal beyond that of confirming the faith of his disciples, and through their witness, strengthening the faith of all believers to the end of time. This is a sufficient reason. To regard this passage as "a great parable, or vision, or allegory" (Ryle and others) without being able to find a hint of the fact in the narrative itself, beyond a conjecture, seems to me to be like entering upon "enchanted ground" wherein may stand a Doubting Castle.

SUGGESTIVE APPLICATIONS.—1. Jesus manifests himself to believers, even though their faith is not strong. 2. He multiplies proofs of his resurrection to convince his followers. 3. He teaches us to have confidence in the unseen. 4. He comes to disciples when at their proper and ordinary duties. 5. He orders events wisely and for our best success. 6. He provides richly for the needs of his people. 7. Joy at the presence of Christ causes us to forget our

COMMON VERSION.	REVISED VERSION.
12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.	12 rent. Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? know-
13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.	13 ing that it was the Lord. Jesus cometh, and taketh the [1] bread, and giveth them,
14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.	14 and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

[1] Or, *loaf*

fruitless toil. 8. We may imitate him in preparing food for the body and for the soul. 9. Believers obey Christ's commands.

FAREWELL WORDS TO PETER AND THE DISCIPLES. 21 : 15–25.

NEAR THE SEA OF GALILEE. LAST WEEKS BEFORE THE ASCENSION, A. D. 30.

In this closing section of his Gospel, John records a conversation between the risen Lord and Peter, which shows the complete forgiveness and restoration of Peter after his sad denial of the Lord, and also that he was specially commanded to instruct the young followers of Christ and the older ones, and intimates that he would suffer persecution and a martyr's death. John also corrects the false impressions which had gone abroad among Christians in regard to himself. The Gospel ends with a testimony to the authorship of the work, and to the great multitude of the unrecorded things which Jesus did.

15. Jesus saith . . Simon, son of Jonas [John] lovest thou me?] After the morning meal in the open air around the fire of coals on the beach, the Lord asked Peter three questions, or more accurately he asked substantially the same question three times. Notice that he does not address Peter by his new name, the one Jesus had given him, but by his old name, Simon. Moreover he designates him as "Simon of Jonas" or "John." The Greek text varies here: 1, some read Ἰωνᾶ "Jona" as the Common Version gives it; 2, others read Ἰωάνου or Ἰωάννου as in the Revised Version. The force of the questions and answers is partially lost to the English reader, since the English "love" represents two Greek words, quite different in their signification. In the first two questions Jesus seems purposely to use the Greek ἀγαπαω, a word not necessarily stronger, but expressing a more distinctive Christian love than φιλῶ which Peter uses in each answer, and which the Lord finally takes up in the third question. The first word for "love" refers to that gracious and sanctified love that is noted of Christians, a love that springs from faith, and that Christ had for his beloved. The second designates that love of personal affection which is grounded upon the ordinary friendships and relationships of life. The comparison "more than these" in the first question meant much to Simon. It was in effect saying, I recall your ardent professions "ready to die with me," yet you denied me, while these have not, but you are forgiven. Do you love more than they?

thou knowest that I love thee] Three things are worthy of note in Peter's reply: 1, he confesses that the Lord knew his inmost heart; 2, he does not claim to "love" more than his brethren; 3, he changes the word for "love" to one signifying natural emotion and strong personal affection. His answer is an outburst of his impulsive, ardent nature, in view of the past; and an earnest renewal of his attachment to his forgiving Master and Lord.

COMMON VERSION.	REVISED VERSION.
15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.	15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of [1] John, [2] lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I [2] love thee. He saith unto him,

[1] Gr. *Joanes.* See ch. i. 42, margin. [2] *Love* in these places represents two different Greek words.

Feed my lambs] This is the response of the Lord. If then you love me as you profess, "feed" the young disciples of mine, literally "my little lambs." Tenderly care for them. Perhaps there is a hint of their weakness, and possible fall while inexperienced, and that Peter having himself fallen and denied his Lord, will more deeply sympathize with others when suddenly overcome by temptation. Notice that the Lord puts first and foremost, not perhaps as the most important, but the earliest duty to feed the *lambs*. Care for the young converts. The Church has sometimes forgotten this charge. In later times, through Sabbath-schools, Christian Endeavor Societies, and various other methods, the Church has awakened afresh to this duty.

16. He saith to him again a second time] Again the Lord uses the same peculiar word as before for "love," but he graciously omits the comparison "more than these." Have you truly love for me? Peter responds in the same words as before. Then the Lord's command follows: "Feed my sheep," or "'Shepherd' or 'tend' my sheep." It is more than "feed," for the Greek word includes that care, watchfulness and protection which the shepherd is expected to bestow upon his flock. It now refers, not alone to the "lambs," young converts, but to the entire flock; the sheep or flock standing for all Christians, all truly following Christ the "chief Shepherd" as Peter has it in 1 Pet. 5:4.

17. the third time . . lovest thou me?] The Lord now takes up Peter's word for "love" φιλῶ and applies the test in his own familiar phrase. Do you indeed now love me as you would a relative, or a personal friend? May I now trust you? giving still a hint of his strong assertion before his denial. To be taken thus upon his own ground, and challenged, cut deeply into Peter's feelings. He was not angry, but grieved. With a keen sense of the force of this thrice asked question, suggesting that after all he might not know himself, he appeals to his Lord's knowledge of all things, more particularly of the hidden things of the heart of man. Thou knowest my heart, thou therefore knowest that I love (φιλῶ) thee.

Feed my sheep] Again the Lord repeats the charge, but in changed phrase, "Feed," not "Shepherd" my "little sheep." Here is a threefold question of love, a threefold charge to feed the sheep, reminding Peter of the threefold denial. The progress is steady in the thought: 1, Feed my little

COMMON VERSION.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

REVISED VERSION.

16 Feed my lambs. He saith to him again a second time, Simon, *son* of [1] John, [2] lovest thou me? He saith unto him, Yea, Lord; thou knowest that I [2] love thee. He saith
17 unto him, Tend my sheep. He saith unto him the third time, Simon, *son* of [1] John, [2] lovest thou me? Peter was grieved because he said unto him the third time, [2] Lovest thou me? And he said unto him, Lord, thou knowest all things; thou [3] knowest that I [2] love thee. Jesus saith

[1] Gr. *Joanes.* See ch. i. 42, margin. [2] *Love* in these places represents two different Greek words. [3] Or, *perceivest*

lambs; 2, Shepherd my sheep; 3, Feed my little sheep, as the reading *προβάτια* of the Revised Text in the last clause strictly means. Peter must learn these things in their order.

18. stretch forth thy hands] This verse is generally understood to be a prediction that Peter would be crucified, or suffer a violent death as a martyr. Christian tradition since the time of Tertullian declares that Peter was crucified. Prof. Plumptre called attention to the three pairs of sentences in this verse, like the parallel forms in Hebrew poetry: "thou wast young," "thou shalt be old;" "thou girdest thyself," "another shall gird thee;" "thou walkest whither thou wouldest," "carry thee whither thou wouldest not." Others (Milligan and Moulton) are not satisfied with a literal interpretation of the verse, but regard the expressions as also figures to set forth his entire consecration to the service of the Master, in contrast with his early selfish and worldly life. In his future new work not for his own gratification but giving himself to feeding the sheep of his Master, he will be carried into new ways, girded by another even the Spirit of God for this new service. It is quite true that Peter did thus enter the new Christian work with devotion, and this verse may cover that thought, but why should the former literal interpretation be thereby excluded? The writer, in v. 19, makes an explanation which fully sustains the literal interpretation of v. 18. Peter, no doubt, was dead when John wrote. While the particular mode of his violent death is not exactly described, it points to that of crucifixion with sufficient clearness to give the strongest probability to that mode of death which tradition has always assigned to him.

Follow me] These words have been variously interpreted: 1. Some have said that Jesus was going away, or apart from the others, and that Peter was to follow where he was then going. 2. Others, that it was intended as a command in respect to Peter's future spiritual life and work. That is, imitate me, be perfect or complete as I am. It certainly seems to have relation to Peter's previous history and especially his fall. If now Peter was so firmly convinced that he loved his Master, his duty was clear to follow him, follow him through his baptism of suffering as well as of joyful service.

20. Peter . . seeth the disciple whom Jesus loved] The "disciple" is John, for he is described by the added phrase, "leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee?" See 13:12–25. The picture is that of Jesus and Peter walking and John following;

COMMON VERSION.	REVISED VERSION.
18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.	18 unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee
19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.	19 whither thou wouldest not. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me.
20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?	20 Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee?

Peter turns and sees John following, and asks "and this man, what?" That is, what shall John do, or, what about his future? You have told me what shall befall me, what have you to say of John? It was a question not wholly of curiosity perhaps, but of interest in his fellow apostle; yet that was liable to divert him from his own clear duty. So he receives a reply according to his needs.

22. If I will that he tarry till I come] What is meant here by "till I come"? what coming of Christ is designated? It has been held to mean: 1. That John would live long after Peter, and until Christ came for him through a natural death. 2. That John would remain alive until the second advent of Christ, and therefore not die. 3. That John would live until Christ would come in judgment for the destruction of Jerusalem and the overthrow of the Jewish nation. 4. That John would live until Christ came to reveal himself as in the visions on Patmos in the book of Revelation. 5. That Jesus simply intended to make a supposition to answer Peter and point out more emphatically his duty. The disciples in the period that John was writing had a wrong idea of the meaning of Jesus, and he seeks to correct it. Jesus did not predict that John should not die, but only said, "If I will that he tarry till I come, what is that to thee?" If John should wait patiently without suffering the violence that would come to others, what had that to do with Peter's duty? If the phrase "till I come" be rendered "while I am coming," as Westcott suggests, it then may designate a long continuous and indefinite period. The correction in v. 23 implies that John was alive when it was written, and in fact himself made the correction. It is an incidental confirmation that John wrote the Gospel. It notes how an erroneous report connected with the apostolic history arose from honest and conscientious motives and convictions; but it also indicates how careful the Gospel writer is to correct any wrong report or impression springing out of Christ's teachings.

24. we know that his testimony] or, "witness." The last two verses of this Gospel have caused much discussion ever since the time of Chrysostom. The verses affirm: 1. That the Gospel was written by the disciple whom Jesus loved, that is, by John. 2. That his record or witness is true. 3. That there are a vast multitude of things that Jesus did, which are not recorded, and so vast that to make a complete history of them all was prac-

COMMON VERSION.	REVISED VERSION.
21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?	21 Peter therefore seeing him saith to Jesus,
22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.	22 Lord, [1] and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou
23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?	23 me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?
24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.	24 This is the disciple who beareth witness of these things, and wrote these things: and we know that his witness is true.

[1] Gr. *and this man, what?*

tically impossible. Who wrote these verses? The outward form, the language and the structure of the verses have given rise to several theories among evangelical scholars: 1. That John wrote them to attest his own *authorship*, as he had in 19 : 35 and 20 : 30, 31, attested his *purpose* in writing. 2. That John wrote v. 24, and that v. 25 was added by another apostolic hand when the Gospel was put into circulation. 3. That John wrote the first clause only of v. 24, and that the rest was authoritatively written by the Ephesian elders. 4. That John wrote v. 24, but that v. 25 is an apocryphal and unauthorized interpolation or addition. This is the view of Meyer,* and substantially of Tischendorf who rejected v. 25 as spurious. 5. That both verses are an attestation of the authorship of the Gospel by the elders of Ephesus or some immediate successor of the apostle and were appended when the Gospel was put into general circulation.† A fair application of the ordinary rules of literary criticism makes a strong case against the first view. The form of expression in vs. 24, 25, is not like that in 19 : 35, and much less like that in 20 : 31. The second view or the third, which is a modification of the second, is more probable. The fourth view that v. 25 is an interpolation finds a weak support from its omission by the Sinaitic Manuscript and from the omission of "Amen" in nearly all the other textual authorities, but v. 25, except "amen," is found in the oldest copies (except the Sinaitic) and the testimony for its genuineness is too strong to be seriously questioned. The chief difficulty in the verses springs from the statement in v. 25. The style of the expression is unusual in John to say the least. The close connection of the two clauses in v. 24, indicating that both were from the same hand, the "we know" of the second clause, the change to "I suppose" in v. 25, and lastly the language and style of both verses, strongly favor the view that these verses were added by the successor of the apostle John in the Ephesian Church, probably during the lifetime of that apostle, and with his knowledge and authority.

25. even the world itself could not contain the books] This mode of expression, though not common with John, is quite in keeping with Oriental ways of speaking. It is intended to set forth by a strong figure a

COMMON VERSION.	REVISED VERSION.
25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.	25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

* Meyer concludes: "that John by way of authentic historical explanation of the legend in v. 23, some time after finishing his Gospel, which he had closed with 20 : 31, wrote Chap. 21 : 1–24, as a complement of the book, and that this appendix, simply because its Johannean origin was immediately certain and recognized, already at a very early period, whilst the Gospel had not yet been issued forth from the narrower circle of its first readers, had become an inseparable part of the Gospel." *Handbook on John*, Am. Ed., p. 540.

† Godet holds: 1. "that 21 : 1–23 is by the apostle, or from his oral narrative." 2. That v. 24 "is an attestation emanating from the friends who surrounded him and had received it from him in trust to publish it at the fitting time." 3. "That v. 25 proceeds from the hand of the one among them who had drawn up the postscript, v. 24, in the name of all." 4. "That the addition of this solemn attestation (vs. 24, 25) was made also during the lifetime of the apostle." Godet on John, Dwight's Ed., Vol. II., p. 455. To this view Pres. Dwight substantially assents. *Ibid.* Vol. II., p. 541.

great truth. The works of Jesus were so many and varied, that it would be practically impossible to record them, or rather, if they were written, there would be no limit to the extent of such records. The infinite richness of Christ's teachings and the world-wide and endless reach of his life and works, sufficiently justify the strong language. This Gospel writer feels that only a few drops of living water here and there have been collected; there is a great ocean of it yet untouched. There is boundless fullness in the work of Jesus, as there is an eternity of unwritten history clustering about the begotten "Word," who was in the beginning, "with God, and was God."

The testimony about Jesus which here comes to us is the strongest of its kind. It is eye-witness, ear-witness, and spirit-witness. The witness of the Spirit brings us into personal fellowship with Jesus Christ. Thus we can declare, as the disciples of Ephesus did, that *we know* the testimony is true.

And this which is given represents a world full—yea, the universe filled with the works of Jesus. Some have called the closing sentence a "pardonable hyperbole" or "Oriental exhuberance." Think for a moment what the majestic words at the opening of the Gospel mean! "All things were made through him," "the word was God." Could this small speck of a world hold all the books that would be required to record the creative works of God throughout this boundless universe? And is there not a true and real sense in which these works centre in those of Jesus as graphically outlined by John in his Gospel?

SUGGESTIVE APPLICATIONS.—1. Christ feeds and then tests his disciples. 2. Love for Christ is the chief test of discipleship. 3. Christ's followers are to feed his lambs and his sheep. 4. They are to follow Christ though the way lead them to the martyr's end. 5. A disciple's first concern should be to follow Christ, whatever others may do. 6. Christ may call his followers to varied duties; some to wait, others to suffer for him. 7. The unwritten history of Christ's work is inexhaustible in its richness: the record that has been written should convince us that Jesus is the Christ, the Son of God, the Saviour of the world.

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